

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 4

Charleston Association in South Carolina recently held its 178th session.

Some churches want a pastor that will bring new members into the church every Sunday. But they are unwilling to lead the life and render the service which makes the pastor's ministry effective.

If you have not seen in The Baptist Record a summary of your association's work for the past year, it is because we have not received a copy of the minutes. We should appreciate your sending it.

What a marvelous history The Religious Herald has had. One hundred and two years! And in this time three editors. The present editor, Dr. R. H. Pitt, serving longest of all. Complete files are in the Virginia Baptist Historical Rooms.

The excellent article in this week's issue by Dr. A. A. Kitchings on Rural Evangelism is furnished the Record readers by request of those who heard the address at Clinton. Dr. Kitchings has made good preparation for his life work, and chose to give himself to minister to country churches, where such a man as he is needed. He knows his subject.

E. D. Poe writing in The Religious Herald on "Have Southern Baptists The Blues?" gives this encouraging paragraph: "From 1916 to 1929 our churches increased in value from \$58,000,000 to \$205,000,000; the annual income from our churches during the same time increased from \$12,000,000 to \$39,000,000; our Sunday Schools increased over a million pupils; our church membership increased over a million members. The total assets of the denomination in 1916, including church property and institutions under church control, was only \$79,000,000; in 1929 our assets are listed \$292,000,000. During the last fifteen years we received 2,600,969 members by baptism—more than we had received in all time before. In 1916 our Foreign Mission Board reported 42,630 members in the foreign fields; in 1929 our Foreign Board reported 147,648. If we are not doing all we would like to do, we ought to remember that we are making marvelous progress."

The world must be revolving at a rapid rate when the lower branch of the Mississippi legislature asks the U. S. Congress to place a protective tariff on anything. But of course it was cotton.

Brother J. H. Winstead has just finished his work for the doctor's degree at the Louisville Seminary and his thesis has been accepted. His major was in the Greek New Testament. He is located at Pilot Point, Texas, where he has already accomplished a good work. We should be glad to see him back in Mississippi.

A little girl at Brookhaven, three years of age, returned from Sunday School where her teacher had been telling them the story of Adam and Eve eating the forbidden fruit. She was much impressed and was repeating the story to a little friend as she returned home. Graphically she interpreted the prohibition in these words: "God said, Get out of them apples! And you know they went right on and et 'em". Well we have seen or heard some preachers who by their tone of voice in quoting the scriptures, missed it about as much.

Dr. R. H. Pitt has a long editorial opposing the proposed management of the El Paso Sanatorium by the Hospital Commission of the Southern Baptist Convention. The thing has not been done. The Hospital Commission has no desire to do it. But the Home Board asks it and the Southern Baptist Convention has directed it.

The editor has read by request the book to be issued by the Century Company in February entitled "Retreat, A Novel of 1918". It is by C. R. Benstead, who is evidently familiar with the war conditions in France of which he writes. So far as we can see this is the only thing that makes the book readable. The hero is a chaplain who is nothing more than a simpleton, and of course can not create absorbing interest. He is a Church of England rector from a rural section who could never adapt himself to the conditions in the army. He finally goes crazy and dies. There is no narrative, no romance in the book, and what purpose it can serve we do not see.

Brother E. S. Flynt of Calhoun City corrects an error in these columns recently made with reference to Calhoun Association. The total given to the cooperative program is \$2,057.33. This was given by 19 churches. Sixteen of them making no report of contributions to these objects.

There are 23 churches in Jasper County Association. The minutes show that there were 100 baptisms in the past associational year. Four of the churches do not report their membership. Others report a total of 1,902. Eight of the 23 churches made contributions to the cooperative program. Two churches have pastor's homes. Total contributions to the cooperative program were \$1,278.56. Total contributions to local expenses was \$2,502.25. It will be seen that this is not one of the stronger associations in some respects.

The minutes of Riverside Association give Rev. R. A. Eddleman as moderator and Mr. E. E. Boone as clerk, Rev. L. B. Cobb as treasurer. The mechanical work is good and the arrangement of material is good and comprehensive. There are twenty churches reporting, and a good list of messengers. We remember that the house was well filled at the morning session. There are included also a resolution of the pastors' conference and the minutes of the Women's Division. The clerk has helped those who study the statistical tables by summing up the totals at the foot of each column. The increase in membership was from 2,052 last year to 2,372 for this year. There were 257 baptisms reported, which is a much larger percentage than the average over the state. There were 253 added by letter. The number of tithers is given as 115. The number of families taking The Baptist Record is 248, which is a good showing. The total gifts to all objects was \$59,244.62, which is over \$25.00 per capita. All churches except five gave to the cooperative program, the total being \$6,860.48, and nearly half as much more to special objects in the program. There are four pastors' homes. The total value of the church buildings is \$301,000.00.

SPEECH ON RURAL EVANGELISM
Delivered Before the Evangelistic Conference, at
Clinton, Miss., June 6, 1929

Brethren, in appearing before you to discuss this subject, I feel that it is a case of a Sophomore trying to tell graduates and post-graduates what they already know much better than he.

In dealing with this subject I want to use the term "evangelism" in its broadest sense. The Greek verb which means "evangelize" means also "to preach the gospel", "to bring good tidings". My discussion is not confined to "evangelize" in the strictest sense.

My speech is not to be strictly homiletical, since I have only two features of the subject outlined. The subject is to be discussed under the topics of "Obstacles" and "Joys" of rural evangelism.

I Obstacles.

The first obstacle I would have you consider with me is that of poor roads. Although roads are being constructed and improved everywhere, yet in some sections they remain a serious handicap to rural church life. I am now pastor of two churches to which I can not go in some kinds of weather. It is a common thing to have to miss a service with these churches.

A second obstacle is that of inadequate salaries. This handicap is being removed, I think, by slowly increasing salaries. Salaries of rural pastors are much better now than in the days when he got a pair of home knit socks for Xmas. However, there remain still, some brethren who know but two verses of scripture, one for the preacher, and one for the laymen. The preacher's verse is, "Woe is me if I preach not the gospel". They say if God calls him to preach, he must preach whether he is paid or not. They are not acquainted with the other text for the preacher, which says, "They that preach the gospel must live of the gospel". These same brethren know one verse for themselves, which is, "If any man provide not for his own, especially those of his own household, he has denied the faith and become worse than an infidel". Those who harp on that verse ought to get Bro. T. J. Burkes of Benton, Miss., to interpret it for them. He can make it plain to any one that Paul was speaking about widows.

In some places it is still considered sacrilegious to mention money in the pulpit. This is due to the influence of "Hardshell-ism". Much needs to be said and done too, right along on this line, but I pass to the next obstacle of rural church life.

The third obstacle is the lack of sanitary or health conditions in certain sections of our country. This is not confined to rural sections by any means, but since I am discussing that section it is the only one with which I shall deal. Conditions are rapidly improving in this direction all through the country.

I have tried to sleep in homes where thousands of mosquitoes vied with one another to see who could inject most malaria into me. I have wrestled with fleas and other animals that travel at night, till the wee hours of the morning, and then had to preach twice that day with a "dinner on the ground" between times. The city preacher finds these same nocturnal companions, sometimes, at hotels, etc.

I have held meetings in communities where many homes were infested with T. B. and the family drinking dipper was the only available vessel from which to drink.

In such cases I did like a certain brother in Kentucky who became thirsty while traveling through a Negro section of the country. At a Negro home he called for a drink. The family bucket and dipper were brought out. He drank right up against the handle of the dipper, and when finished the little Negro boy exclaimed to him, "Boss, you'se de first white man I'se seen dat drinks lak us niggers. We drinks right up against the handle." I have done that with a prayer in my mouth that God would protect me.

Another obstacle in the country, is ignorance which breeds prejudice. There is plenty of the same thing in towns and cities. Prejudice is a twin sister to stubbornness. We find samples of

it in the country like the old deacon who when asked how he stood on a certain issue, said "I have not made up my mind yet, but when I do get it made up, I am going to be mighty bitter." Now all of these obstacles, I consider secondary when compared to the last one I will mention.

The one outstanding, gigantic, almost insurmountable hindrance to rural evangelism in the broad sense of the word, is, the lack of trained ministers in the country. So long as our country churches have undeveloped leaders we shall have undeveloped churches. The crying need of the country church is a trained pastor.

While this is incontestably true, I want to mention a few incentives or inducements to lead a preacher to train himself and give his life to rural church development.

First, to be tabooed by his brethren as a "mediocre", a "lightweight", a "has been", or "down and out". At once it is assumed that if he were a promising product he would be looking for a promising situation.

It seems never to occur to the brethren that God could impress one to choose this kind of work just as mission work in China or Japan.

A writer in a recent book has said, "Every church of Jesus Christ is a great church." If this is true, may it not be that at least some of our country churches are great enough to have the best possible talent?

It is very amusing to me to go to Conventions and meet the brethren, and see how interest rises and falls by knowledge of places. It reminds me of Bro. Wilds and Bro. Bassett in New Mexico. Bro. Wilds is a strong Baptist. Bro. Bassett is just as strong a Methodist. I met Bro. Wilds, and told him my name. He asked how long I had been there; how I liked the country; where I was from;—and if I was a Christian. Then he said, "What church?" I said "Baptist." He said, "Good! good! good!" "We are glad to have you." The next day I met Bro. Bassett. He asked me the very same questions, and when I told him I was a Baptist, he said, "Yeah. We have been having lots of snow this season." He was ready to look for some other new comer.

I go to a Convention somewhere. I meet the Rev. Dr. Advance. He tells me his name. Gets mine. Tells me where he is preaching, and asks me in what town or city is my pastorate. I tell him I am pastor of country churches in central Mississippi. With a very sympathetic air and disappointed look, he says, "I see." "Well, I want to see a brother right over here", and off he is gone. He has no more interest in me. Another preacher will say, "Well I am for you", and away he goes. It reminds me of a political argument I got into in 1911, when we had such hot politics in Mississippi. I was on one side and eighteen men were against me. They surrounded me and pelted me hot and heavy. When I got loose one fellow followed me and said, "Old boy, I was with you." I said, "You had a poor way of showing it." Many brethren who pretend to be in favor of developing the country churches, have a supremely poor way of showing it.

Right in this connection let me say I was warned in advance about the very thing I am discussing. In Louisville, Ky., when the Southern Baptist Convention met in 1927, J. C. Richardson, who is a special friend of mine, almost tried to dissuade me from my plans. He said if God was in it he did not want to say aye or nay, but if I were following my own inclination, he would say, "Don't do it." Humiliation would crush me.

That same year I visited W. A. Sullivan at Natchez. He was also a classmate in college and a special friend. When I told him my plans, he laughed heartily and said I was getting poetical. He asked me if I had been reading poetry. He also was wise to the general estimate placed on a country preacher.

Now brethren, let me ask, in the name of reason, and common sense why it is considered a mean thing to be the pastor of country churches? Men of great talent like John A. Broadus and John R. Sampey delighted to serve as pastors of country churches. Dr. Sampey served in such

capacity for nearly forty years. Do country people need less talent and less skill in leadership than town and city people? Are they less worthy of the best we have? Again and again I have heard addresses, and read articles from men like Dr. V. I. Masters, editor of the Western Recorder, urging trained ministers to give their lives to rural churches.

Dr. Dobbins, professor of Church Efficiency of the Seminary in Louisville, Ky., repeatedly challenged us to meet the great opportunity of rural evangelism.

Let me ask one more question, Who is responsible for stigmatizing or cheapening the man who is willing to meet the challenge?

A second inducement to a man to train and give his life to rural church work is to be overlooked when people are searching for a speaker for special occasions. If he is living out in the country he would not be a good "Headliner" for the paper to advertise the occasion. I see two reasons for this condition to be deeply rooted in the minds of people. Heretofore country preachers have been so poorly paid that they had to supplement their salaries with other work, which gave them insufficient time to prepare a speech that would be a credit to the occasion. The other reason has been that the inadequate salary forced them to wear clothes, which made them look too "seedy" for special occasions.

A third inducement to train and work in this field, is to be wondered at by the people out in the country. They are heard to say, "What's the matter with that fellow? Is there a screw loose in his head somewhere?" They have understood all of their lives that the thing to do is to leave the country as soon as possible if you ever want to rise in the world. Scores of people have asked my church people for an explanation of their pastor's strange choice. Even my banker asked one of my neighbors if he could explain such unheard of choice as I was making.

A fourth inducement to train and invest one's life in this field of service is to be forgotten when trustees are being elected to State Baptist institutions. Though one may have intense interest, even to the point of sacrifice in the Baptist college or hospital, etc., yet he is passed up if he is out in the country. That is normally so, because it is thought he cannot reach a meeting quickly.

A fifth inducement is, to be eliminated as a future prospect for a town or city pastorate. I confess to you that I was stunned when I learned that. I had a good pal out of work. I was doing all I could to get something for him to do until he could get called to a church. I proposed to a wise pastor in my home county that we give my pal some enlistment work and move him out near me where he could live cheaply. This pastor said it would never do, because if a good town or city church opened up they would not consider for one moment, reaching out in the country to get a pastor. I say again it stunned me beyond measure. Never before did I realize it was a dishonor to live in the country. I have always considered it a matter of much pride to be able to say, "I live in the country."

People waste a lot of hot air and printer's ink talking and writing about the "Country church problem". The five aforesaid things constitute the country church problem. Remove them, and there is no country church problem. Let our trained preachers understand that it is just as honorable to pastor a church in the country as the city; that it will be so recognized by God and man; and very soon we shall see undeveloped churches reaching the heights of full development. We have preachers all over the country who would delight to live in the country and serve churches there if they could keep their present rating.

I am speaking in very human terms, and I am not unmindful of the fact that God can override all of these things I have mentioned. Dr. Masters has been saying similar things through his paper. If any brother feels the urge toward country work, let me say, come in: The water

Continued on page 6



AT REST

—o—
As softly as the setting sun,
Sinks low behind the amber West,
Life gently kissed Her eyelids down,
And left Her to Her radiant rest.

There is no death! O, glorious truth,
That plants itself with roots down deep
Within our souls, when we forsooth,
Note how He gives His loved ones sleep.

—M. M. L.

Editorials

WITH WHOM WE HAVE TO DO

Sometimes people wonder if they can come into contact with God. If it is possible for mortal and finite creatures to have personal dealings with an Infinite Spirit and an Almighty Creator. This question is asked by simple people and by philosophers alike. Generally the philosophers have more trouble with the question than the simple people. And then there is the great mass of people all in between, to which class probably most of us belong who are wondering if there is actual contact between man and God.

The Bible is written by people who claim that contact has been established between God in heaven and men on earth. And there are many readers of the Bible who claim that they have known and do know this contact by personal experience. Not everyone who "says his prayers", or "reads his Bible", to be sure can say as much, but there are people who give unmistakable testimony not only with their lips, but by their lives that there has been a new influence or power introduced into their lives by such contact. Can we repudiate or deny their testimony?

This is not a matter of interesting speculation; it is one of most serious concern. As life has been transformed by the discovery of the circulation of the blood; by the discovery of the law of gravitation; by the germ theory of disease; by the harnessing of electricity and steam; by the automobile and radio; by the printing press; by modern surgery; so and more also has the life of people, inward and outward, been transformed by the discovery, or revelation, of the method of contact with God. It may make little difference whether we are ever able to communicate with the inhabitants of Mars; or to know whether there are any inhabitants in Mars. But it makes all the difference whether we make contact with God; and how it is done.

The Bible not only answers our question as to whether we may make contact with God, but it goes further and declares that we cannot avoid contact with Him. In the letter to the Hebrews it is written, "All things are naked and laid open before the eyes of Him with whom we have to do". We cannot escape dealing with him. He is dealing with us whether we are conscious of it or not. There is no possibility of going on in the world without contact with him. Men may know nothing about the law of gravitation, but they do not thereby escape it. They may never have heard about the circulation of the blood; but they live by means of it. They may not recognize God; they may even deny his existence, but they do not escape dealing with him. A few years ago men knew nothing about germs, or radium, or X-Ray. Their ignorance often meant death. Knowledge of these things means life to multitudes. And the knowledge of God means life eternal.

It is well if men recognize that there is no escape from God; that we have to reckon with Him; that we have to deal with Him. Certainly it behooves us to make our peace with Him; to be reconciled to Him; to be on good terms with Him; to be at peace with Him. It is a fearful thing to fall into the hands of the Living God. And there is no creature that is not manifest in His sight.

Whether one finds comfort or occasion for distress in this fact of God's dealing with us, depends on his own attitude toward God. To some it brings nothing but fear. To others it brings peace. Happy are we if we can begin our song as David did with the words: "O Jehovah, thou hast searched me and known me", and close it with: "Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting".

MRS. JOHN L. JOHNSON

Elsewhere in this issue of the Record is found an appreciation of this great Christian character. In this column it is fitting that a word should be said about the service she rendered her generation and the cause of Jesus Christ whom she loved with a tender and consuming devotion.

She lived for nearly 57 years in Mississippi, having come to this state from Virginia when a little more than 33 years of age, the young wife of John Lipscomb Johnson, a good minister of Jesus Christ and head of the English Department of the University of Mississippi. It was here that the writer as a student became acquainted with her in 1882. She was then a constant attendant in the Baptist Church in Oxford and a member of the choir. Singing with her was true worship. She was then, as before, and was as long as she lived always glad when they said Let us go to the house of the Lord. Whether she went anywhere else or not she was regular at church.

Soon after her coming to Oxford the W. M. U. of Mississippi was organized and she became the first president of the state organization, serving several years in this capacity. Her leadership was due to her preeminent piety and devotion and her spiritual and intellectual culture. There was never any self assertiveness, nor leadership by stress of effort. She was as gentle a spirit as ever walked among us. The charm of womanliness knew no better representative in our generation. She had a vision born of transparent sincerity, and an influence belonging to high and holy aims.

But her piety was not of the kind that is visible only in church, or in religious organizations and service. Those who were with her most and knew her best were the ones who trusted her, loved her and followed her with fondest devotion. It would be hard to find a group more ardently attached or more loyal than were her sons and daughters. And all because they believed her worthy. They did not believe there was another person in the world like her. It was their joy to lavish upon her their love and the ministry of their lives. This is true of every one of them. But it fell to the lot of one daughter, Mrs. W. B. Harris, to be with her during the past fifteen years and spend herself in loving attention through all these days.

There are lessons for us all in a life like this. She was born Julia Anna Toy in Norfolk, Va., Dec. 30, 1841, of godly parents. She was one of a large family of children, all of whom grew to useful manhood and womanhood. The oldest brother, Crawford Howell Toy, was head of the Semitic Language Department in Harvard. The youngest brother, Walter Dallam Toy, is head of the Romance Language Department in the University of North Carolina. Their home was one where the love and fear of God was above all else. They were all fond of music, and most of them in church choirs. They were gifted linguists. Mrs. Johnson was familiar with Greek, Latin and French and taught them all. Spiritual and intellectual culture went hand in hand with her. She loved people and was easily the center and charm of any social circle. Her home was always hospitable and a delightful place to visit.

She was interested in life and cognizant of all important matters of history and current events. To the last she never lost touch with the world in which she lived. She read the current literature and conversed interestingly about all matters of great concern to our day. But above all she kept in daily companionship with the Word of God. It was her food, and joy and inspiration. She knew it intimately, talked of it frequently and taught it to others. It was a living book to her. A few days before her passing away she was talking with others about the lesson she was then preparing to teach in the W. M. S.

Her going was an easy and natural transition. She lived among people like a spirit and lives on among the spirits made perfect. We shall not see her like again. May the Lord help us to follow her as she followed Him.

Her children that survive her are Mrs. Julia

Toy Lipsey, Dr. J. L. Johnson, Mr. Crawford Johnson, Mrs. Jessie J. Harris and Mr. W. V. Johnson.

Friends have shown their love for Mrs. Johnson in every possible way, and sympathy with those who have suffered so great a loss. The service was held at the church in Clinton, consisting of selections of scripture, appropriate music and prayer. It was a beautiful service of triumph led by Pastor B. H. Lovelace, assisted by Dr. W. A. Hewitt.

BETTER

In most of the epistles of the New Testament a careful reading will reveal the repetition of certain words which become in some measure key words. And the study of them will greatly help us in the understanding of the books in which they occur. They were not selected by the writers for emphasis but naturally came often into the epistle as indicating its purpose and the nature of the contents. The reader will always profit by observing them, and may be helped by taking his pencil as he reads and underscoring and numbering these oft repeated words.

In the Epistle to the Hebrews readers have been struck by the repetition of the word "Better". It occurs in eight of the twelve chapters, a total of at least ten times. It indicates what is evident in other ways that the epistle is making a comparison between the two systems of the Old and New Testaments; or as we would now say between Judaism and Christianity. It is needless to say that it always points to the superiority of Christianity, or the religion of Jesus. It would be a good book to put into the hands of earnest Jews today.

In later articles we may follow up with the other comparisons; but at present we must be content with just one—Jesus, as the mediator of the new revelation, is declared to be "Better Than The Angels". This is naturally the first comparison, because among the Jews, angels were considered to be the medium through whom the law was given to Moses on Mount Sinai. In this epistle the old revelation on Sinai is spoken of as "the word spoken through angels", 2:2. There is never an effort in this epistle to lower the Jews' estimate of the law, or to deny the truth of it as a divine revelation. On the contrary it is upheld as a divine revelation and worthy of all respect and obedience. But it is shown that the revelation through Jesus the Messiah is better.

And here the existence and ministry of angels is not questioned but distinctly asserted. They are "ministering spirits sent forth to do service for the sake of them that shall inherit salvation". But Jesus is said to be "better than the angels as he hath inherited a more excellent name than they". And then a number of Old Testament passages are given to show that Jesus is a "Son", not a servant, that he is the first born and angels are commanded to worship Him. That He occupies the throne of God; that He laid the foundations of the earth and that the heavens are the works of his hands; that he is eternal while created things perish: "But thou art the same, thy years fail not". "Thou crownedest him with glory and honor; and didst set him over the works of thy hands".

It is true that Jesus suffered pain and humiliation, which were an offense, a stumbling block to the Jews who looked for a king after the type they were familiar with. But it is shown that this suffering and service were the stepping stones to sovereignty. "We behold him who hath been made a little lower than the angels (or for a little while lower than the angels) because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him for whom are all things and through whom are all things, in bringing many sons unto glory to make the author of their salvation perfect through suffering".

The practical lesson drawn in this epistle (2:1ff.) from this comparison between Jesus and the angels, is that we ought to give the more earnest heed to the things that were heard (in

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this new revelation) lest we lose the whole benefit of both. And the reason given is, "For if the word spoken through angels proved steadfast (unmoved and unchanging), and every transgression and disobedience received its just recompense of reward", there is no escape from it, and no escape from a severer judgment against one who lightly regards or neglects the new revelation which is intended to bring a great deliverance, since it was given through the Lord, and confirmed to us by eye witnesses, and by the miraculous attestation of God who gives the Holy Spirit in wonder working power as the executor of the will of Christ.

BR

HOTELS IN NEW ORLEANS

The Hotel Operative Association of New Orleans has announced, in accordance with their agreement with the Executive Committee of the Southern Baptist Convention, the following schedule of rates to apply during the coming session of the Convention which is to open in that city May 14th. These rates are uniform for each hotel member of the Association and are in nearly every case less than the current rates at other seasons of the year.

Room with bath, double beds, two persons in each room, \$4 and \$5, each of course to pay one half that amount. In case one person has the room to himself he will pay the full amount charged for the room. The four dollar rate is limited to 240 rooms, first come first served.

Room with bath and twin beds, \$5 and \$6, with the same restrictions as the foregoing.

If more than two persons occupy the same room there is made an additional charge of \$2 for each additional person.

The Chairman of the New Orleans local Convention committee, Dr. John A. Huff, pastor of the First Baptist Church, has reserved 200 rooms for the Convention period but reservations must be made at least ten days before the Convention opens in order to take advantage of these rates.

All reservations must be made directly with the hotel desired, though the local committee is ready and willing to cooperate and the hotels are notifying the committee as rapidly as reservations are made. Already quite a number of delegates have made reservations. Those making reservations should be sure to mention to the hotel to whom they are applying that they are making such reservations as delegates to the Convention. Otherwise the hotel might misunderstand the request and not quote these Convention rates.

The following are members of the Association:

- The Roosevelt
- The St. Charles
- The Monteleon
- The Jung
- The Morbeck
- The Bienville
- The La Salle

No hotel has been selected as "headquarters hotel" and, with one exception, all are within easy walking distance of the beautiful new \$2,000,000 city auditorium, which has just been opened for use and where the Convention sessions are to be held.

In addition to the hotels delegates will find upon their arrival an extensive list of first class boarding houses and smaller hotels. The committee on homes will also be ready for those who desire entertainment on the so-called "Harvard Plan", or \$1.00 per day for bed and breakfast. Mr. C. A. Ramsey, 831 Perdido street, is chairman of the Convention hotel committee.

BR

Bro. J. E. Byrd will be with us here in New Orleans all this week conducting a revival meeting. Each morning he will be at the college for a service during the chapel hour and each night in the church he will conduct evangelistic services. Incidentally we shall have some S. S. Study Course in progress, or will at least get ready for same in the immediate future. We have wanted Mr. Byrd for just this kind of meeting for some time and are so glad to have him coming to us next week. Will all who read this join us in prayer for a great week.—J. E. Wills.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

A CRITICISM AND AN EXPLANATION

Last week a letter was received stating that some had criticized the disposition of the funds contributed to the Emergency Program. The critic said that the funds were intended for the payment of debts, but had been used for current support in the schools.

The explanation is this: the funds were used in strict accordance with the promises made to the people. In fact, the literature outlined the use to be made of the funds. There was no variation from this promise.

The reader will please note the following: following the special day for making offerings to the Emergency Program, \$35,000.00 worth of endowment bonds for Mississippi College were retired; the sum of \$10,000.00 of the principal of \$85,000.00 note carried by the Merchants Bank & Trust Company, was retired; 6% interest for six months on \$305,000.00 worth of bonds was paid and 7% interest on \$85,000.00 for three months was also paid, or a total in interest of \$11,583.00, making a total of principal and interest amounting to \$56,583.00.

We received from the Emergency Program \$48,934.59. This amount included the expense of conducting the campaign. Are there any who can say in the light of this information that the money raised was not used for paying debts?

The criticism may have been made because it has been stated that a balance of \$9,500.00 due our girls' schools and Clarke College had been paid. If this be the cause for the criticism, let us make this observation that twenty-nine per cent of the receipts from the Cooperative Program is used for Christian Education, with the specific understanding and agreement that part of it goes for this current support, the balance for interest and endowment on bonds and other indebtedness for which the State Convention is responsible.

January receipts for 1930 are running ahead of the receipts for January 1929.

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Churches which gave from \$1,000.00 to \$7,000.00 on the Cooperative Program for the year 1929, and not including designated gifts; also comparative amounts for 1928 on the Cooperative Program

Churches which gave \$1,000.00 and more on the Cooperative Program:

	1929	1928
Indianola	\$1,006.37	\$1,960.05
Davis Memorial	1,018.71	2,089.90
Lexington	1,025.00	935.25

The Board of Trustees of Mississippi College had an important meeting in Clinton on Tuesday. The Board of Trustees of the Baptist Bible Institute had a meeting in New Orleans Wednesday. It is too early to make any report this week of these meetings.

BR

Mr. R. H. Coleman has a new song book just issued from the press. Its title is Majestic Hymns. We know of no more fertile producer in this line since the days of Moody's meetings. And they are always in demand.

BR

The Baptist pastors of southwest Mississippi met at McComb on Monday, the 13th of January, and organized a Baptist Pastors' Conference. This conference is to meet at the First Baptist Church of McComb on Monday after each second Sunday. There were eighteen pastors present. They spent the day in the discussion of a number of matters vital to our work. It was a most profitable meeting. The ladies of the Central Baptist Church served a most bounteous dinner.

Amory	1,030.17	1,179.17
Hazlehurst	1,037.23	1,342.75
Calhoun City	1,049.07	828.17
Hattiesburg Immanuel	1,052.41	1,525.48
Biloxi First	1,080.00	607.45
Greenville	1,100.00	2,966.22
Holly Springs	1,136.84	1,621.88
Bay Springs	1,159.39	1,195.01
Newton	1,286.15	1,991.40
Clinton	1,336.73	1,672.67
Prentiss	1,387.62	1,844.46
Magee	1,415.10	2,059.18
Water Valley	1,416.42	632.49
Pontotoc	1,428.97	1,146.55
Lyon	1,450.00	1,623.15
Grenada	1,465.80	1,793.08
Durant	1,530.00	1,990.54
Gulfport First	1,550.20	854.49
Crystal Springs	1,603.94	2,348.02
New Albany	1,990.60	1,476.88
Blue Mountain	1,996.61	2,085.49

Churches which gave \$2,000.00 and more on the

Cooperative Program:

West Point	2,183.87	2,222.59
Forest	2,184.34	1,724.39
Starkville	2,518.44	1,944.37
Canton	2,640.00	2,827.34
Tylertown	2,831.49	3,014.66
Louisville	2,987.86	3,053.82

Churches which gave \$3,000.00 and more on the

Cooperative Program:

Clarksdale	3,309.21	1,025.19
Vicksburg First	3,309.93	4,044.02
Oxford	3,326.64	3,930.00
Picayune	3,541.74	3,919.43
McComb First	3,681.56	4,292.83
Laurel First	3,867.07	4,288.00

Churches which gave \$4,000.00 and more on the

Cooperative Program:

Leland	4,046.05	6,631.18
Hattiesburg Main St.	4,056.35	6,846.00
Brookhaven	4,099.41	5,279.48
Columbus First	4,443.83	5,574.98

Churches which gave \$5,000.00 and more on the

Cooperative Program:

Greenwood First	5,130.04	5,363.70
Corinth First	5,638.10	3,887.66

Churches which gave \$6,000.00 and more on the

Cooperative Program:

Hattiesburg First	6,446.56	6,626.99
Tupelo First	6,746.92	7,731.48

Churches which gave \$7,000.00 and more on the

Cooperative Program:

Jackson Calvary	7,126.86	8,340.32
Meridian First	7,150.00	8,033.41
Jackson First	7,902.65	10,748.68

LAYMEN'S AND PASTORS' CONFERENCE

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Those of us who had the privilege of attending the Jones County Pastors' and Laymen's Conference at Ellisville can truthfully say that it was "good to be there". We had a great time in study and fellowship with the Lord. Dr. L. G. Gates, pastor of the First Baptist Church of Laurel, led us in the study of the first few chapters of the book of Revelation. The only thing we found wrong about the conference was that we did not have enough time. Brother Gates in his unique way led us to see some great truths. Brother G. C. Hodge brought a soul stirring message at each of the sessions. Brother Hodge inspired us to do many things. We believe he is doing a great work and should receive the best cooperation from the brethren that is possible. We believe we had a great conference and that it will prove a blessing to us in the years that are to come. We are planning to have another next year. At that time we hope to have a large number of our preachers and laymen to attend.

—W. E. Hellen.

Continued from page 2
is fine. God can use you here or send you away. He is still all powerful.

II. The Joy of the Task.

The weightiest inducements to this work I'll discuss under the joy of the task. The joy constitutes the supreme thing.

The first joy I want to mention is that of finding "diamonds in the rough". Many great men and women, now in the form of boys and girls, out in the quiet country side, are just waiting for God's trained man to give them the touch that will awaken them to life's opportunities. I was there the day Dr. Provine was installed in the office of President of Mississippi College. Much was being said by many. I remember one thing quite vividly. Prof. Aven said if Provine was a great man he was due the credit, because he found him up in the state. He taught him and started him. Prof. Eager said that being true, he was due the credit because he found Aven. Then Prof. Johnson said, "Who found Eager?" The country pastor is often the one who finds a Provine, a Truett, or some other great man and starts him on the way up.

A second joy of the task is that of being a path finder. So much needs to be done and can be done, that one need not fear lest he follow the beaten trail of a predecessor. There is great joy in doing what is vitally necessary, and yet it was never attempted before.

A third joy which is near to my heart, is that of being in the quiet. Out where Shakespeare said, "Removed from the haunts of men, we find tongues in trees, sermons in stones, books in running brooks, and good in everything." All nature speaks of God and draws us close to him. Here is a most delightful place to rear children, and this is appealing to the man with a family.

I find a fourth joy of my task is, a people who are amenable to leadership. The people in the country very readily follow the pastor in constructive work, and if it is not going on he is usually responsible.

A fifth joy of the task is that of living in one's own home. It makes for contentment, and independence. If more preachers lived in their own homes we would have less dissatisfaction and less moving. It is much easier to have a home in the country than in the town or city. Some times it happens that a preacher is asked by a board of deacons to vacate a parsonage before he gets a call elsewhere. Miserable thought, that!

The last and crowning joy of this task is to be working in a field of golden grain, and to be garnering sheaves for the Master. The joy far outweighs any price one has to pay for the privilege of living and serving in the country. If one is to do his best service in the country he must live out in it. He can not live in town and do his best work in the country. Country people endure that because they can't do better, but they prefer one who lives in the same atmosphere as they do; one who knows their problems and can enter fully into all of their life.

Yours for country church work,

—A. A. Kitchings.

—BR—

Grenada: Mr. George Burnett, God's man in helping to put on a budget in a church or association, left us Monday after having spent eleven days speaking and working with our folks in the First Baptist Church of Grenada, and to say that he has been a blessing to us and that God sent him here to bring to us his series of messages, is just a mild way to put it. Any church and pastor anywhere in the world would be fortunate to secure his services. So, brother pastors, when you read this if you want the thing done call on George, for he can sure do it. He is one of the deacons of the Bellevue Baptist Church of Memphis and anyone desiring his services may address him at Memphis, care Rev. R. G. Lee, pastor of Bellevue Baptist Church. May our Heavenly Father give him many years of service in our great denomination in this Southland is my prayer.—W. E. Farr.

RELIGIOUS DRIFTERS

—O—

Text—"Why gaddest thou about to change thy ways."—Jeremiah 2:36.

One of the saddest features of these distressful times is the almost unaccountable number of "drifting" church members. The year books of all the great denominations show a distressing number of "communicants" who have been dropped from the roll or placed on the suspended list. During the past five years one great church dropped from its lists or placed on suspension lists more than one thousand names of persons who have entirely disappeared from its knowledge and touch. Many of them moved away, leaving no address or trace of them behind; or have persistently refused to respond to affectionate letters of inquiry addressed to them. Some have moved to distant parts and taken no church letter with them.

Extensive pastoral visitations have revealed scores of persons who in some former time had been connected with some church, but who having moved their domicile, have not transferred their church membership to any church. They are simply "religious drifters". Some indeed occasionally go to some church, but do not unite with any church. They are like tramps who go from house to house, seeking a "hand-out" meal. They are just "gadders about". They wear the Christian name and nominally profess to be followers of Christ, but they take upon themselves no Christian responsibility and recognize no church obligation. This message will not reach them, for they do not read religious papers, but it should interest all church workers in "The problem of non-resident church membership".

There are several reasons why we church workers ought to be interested in reclaiming these religious drifters.

First, because if they really were ever saved, were really ever Christians, they have become miserable backsliders and need to be exhorted to return from their backslidings and get right with God.

Second, because their position is a perilous one. They are fruitless trees in the vineyard of the Lord and are liable to be cut down. Remember the parable of the fruitless fig tree given in Luke 13:6-10.

Third, because they are a reproach to the church, holding and treating it with contempt; causing the ungodly to scoff at the Christian profession.

Fourth, because they are a peril to the world. More dangerous than rocks and storms in and upon the ocean is the drifting derelict, unmanned by captain or crew, without chart or compass, or light to warn of its presence in the track of other ships. The most dangerous person in this world is a derelict in religion. No one stumbles over a drunkard, or a thief, or a profane swearer, but hundreds of men and women, more or less thoughtful, are turned away from Christ and the church by false testimony of these drifters.

The question for our deep and careful consideration is: "What is our duty towards these drifters?" First of all, we must be sure that we are in no sense of the same class. Second, do you know some such drifter and what are you doing to restore him to his place in kingdom service? Third, being sure of our own steadfastness, we must do our best to restore all such wanderers and gadabouts to God and to the church. Let us hear the admonition of the apostle Paul in Gal. 6:1-2 when he says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ". It is that all our churches may be stirred to do something about this non-resident church membership problem, endeavoring to encourage those who move away from its community to take their church letters and unite with and serve the Lord in the church in the community to which they have moved, and be very zealous in an effort to reach the unattached

members who have moved to their church locality, that these articles are written.

—A. F. Crittendon,
Brookhaven, Miss.

—BR—

OUR SITUATION STATED STRIKINGLY By a Missionary

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Our spiritual war against the Powers of darkness continues. Our little army of foreign missionaries is getting smaller. A few years ago we had 12 foreign missionaries in our Wuchow Station. Today we have 7. Of these 3 are due to return to America soon on furlough. That will leave Dr. and Mrs. Leavell, Mrs. Ray and myself to carry on. Our faith in our Commander-in-chief, Jesus Christ, is stronger than ever. God is for us and with us, and we have baptized more converts this year in the out-post stations than last year. Everywhere I have gone this year great crowds come to hear the Gospel of Jesus. The multitudes have lost their faith in their false gods and are turning away from them. They have no hope of finding PEACE through their selfish, money-loving military officials. These lost millions are just like they were when Jesus looked down through the centuries and beheld them as, "Sheep having no shepherd, fainting and scattered abroad". "The harvest truly is plenteous, but the laborers are FEW".

Four years ago Southern Baptists were operating 17 out-post stations in the Southern part of Kwong sao Province through your Wuchow station. About that time Southern Baptists began retrenching. We were compelled to close 7 out of our 17 out-stations because of the decrease in gifts for Foreign Missions. This decrease in gifts caused us to close our work in the great city of Nanning, the capital of this province. Southern Baptists quit the work in this great city, but the Seventh Day Adventists are carrying on. They tithe and have plenty of money to send out all the missionaries they want to. We closed our work also in the next large city east of Nanning, Naam Heung. Recently 3 new independent missionaries from America have taken up the work there that we quit, and are carrying on. Kwai Uen is another very important city in which we closed our work. An independent American missionary and his wife have opened work in that city, and already they have more out-stations than Southern Baptists have in the whole southern part of this great province. We had to close our work in these important cities in order to save us from \$15.00 to \$30.00 per month on house rent and pastor's salary. We saved the money, but how great is our loss, in the more important things. These opportunities we are losing cannot be recalled.

Our Father in heaven is giving us a harvest of souls somewhat in proportion to the amount of labor, money and prayer that Southern Baptists are investing in Foreign Missions. "He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully." Our Blessed Lord is more than willing to do His part; and I wonder why we cannot do ours. Brethren, oh, my beloved Southern Baptist Brethren, how I wish your hearts could break with ours, and your souls weep with the Master's as we see this great harvest of perishing souls drifting, DRIFTING into ETERNITY WITHOUT HOPE AND WITHOUT GOD.

Our failures and our mistakes, our losses and our disappointments are behind us. Our Commander-in-chief, Jesus Christ, is marching into these white harvest fields, and on towards eternal VICTORY. If we are going to gather this harvest of souls for God, we must have MORE Foreign Missionaries to go with our native brethren after the LOST. The time has come for the preaching of the Gospel by mouth and printed page out in the highways and byways, in markets and cities more than we have ever done before.

Our Saviour has already prepared the multitudes to hear His Gospel. He has called your sons and daughters to come and preach His Gospel. Their applications to be sent out as God's messengers are now in the hands of the Foreign

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Mission Board. Southern Baptists have the funds in their hands with which to send out these God-called messengers to the FOREIGN FIELDS.

Brethren, our Lord and Master is already showing us SIGNS that He is not going to wait always on Southern Baptists to give the Gospel to these LOST millions of souls. Let us awake and follow Jesus in doing God's will while it is DAY. God's Missionary program calls for action. Our prayer is that Southern Baptists may see God's plan and carry it out. Nothing more is necessary.

Your servant,

—Rex Ray,
Wuchow, China.

THE PERSECUTION IN RUSSIA

By Dr. J. H. Rushbrooke, M.S.,
General Secretary, Baptist World Alliance

Every Christian must needs be stirred to the depths by the widespread persecution in Russia. Let there be no mistake regarding its purpose, which is nothing less than the extermination of religion. I offer two facts in proof of this:

In the very first sentence of a book by a Communist, entitled "The Baptist Movement and Its Political Significance", printed this year by the Government Press in Moscow, the writer avows as one of the tasks of his party "the irreconcilable fight against belief in God, against superstition, prejudice, against religious cults of every kind."

An English correspondent in Moscow reported in June last a statement by the Commissar for Education:

"Anatol Lunacharsky, in an article in the 'Izvestia' today, says that the fight between the forces of religion and atheism is more serious now than ever; and urges that religion must be rooted out by the most intensive anti-religious propaganda. He states that the Soviet Government's mighty hand will support the Society of the Godless."

The Russian Government, it must always be remembered, is controlled by the Russian Communist party, which is avowedly and unanimously atheistic. The differences within the party on religion are concerned only with the methods of fighting it—with questions of times and seasons, of forms and degrees of pressure. Religious liberty as understood in modern civilization is simply non-existent.

With such declarations as I have read, can you be surprised at the happenings of today? I leave aside all that took place years ago in the confusion of revolutionary change. The Soviet Government has now lasted twelve years. The legislation of the present year is the most oppressive yet adopted: and the administrative repression is more general and consistent than ever before. Every day is bringing us news of Mennonites fleeing from a country in which they cannot live as worshippers of God. The saddest stories reach me—not directly from the sufferers, for those who suffer most cannot write, but from thoroughly trustworthy sources. Arbitrary taxation is laid on ministers and officers of churches; when they cannot pay their goods are seized. To their protests that the demands are impossible, the answer comes "Lay down your office, renounce God, and the claims will be cancelled." Some have doubtless yielded to such pressure: but heroic endurance is the rule. One hears of a village pastor bereft of everything and broken in health; of another lying four months in prison; of a third compelled to forsake family and church and to flee for his life. These are but casual examples of what is actually going on. Heavy fines are imposed, and the failure to pay is followed by the seizure of everything—I speak of definite and recent cases. There is nothing against these people except their belief in God. Apart from the oppression of individuals, the seizure of churches and meeting houses goes on continuously. One, a new church in Siberia, costing \$10,000.00 was scarcely completed when it was seized. Christian papers are being stopped. The monthly organ of the Baptists in Russia has

Continued on page 8

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE PRIMACY OF STEWARDSHIP

Stewardship should be given a prominent place in the life of each church because of the following four facts:

1. The most important thing a church can teach newly-made disciples is stewardship.

Jesus did not say, "Teach them all things whatsoever I have commanded you", yet, that is what many churches are apparently trying to do. In their Sunday Schools and other organizations they are teaching the various doctrines, commands and passages of the Bible, and think, by doing so, that they are fulfilling their mission, but they are not. They have fallen far short of the Great Commission of our Lord. And, unless they see the error of their way and correct it, they will never do much in the way of training up a generation of stewards or in advancing the Master's Kingdom in the earth.

Jesus said, "Teach them to observe (that is, to obey, to keep, to guard safely) all things whatsoever I have commanded you" (Matt. 28:19-20). There is a big difference between "teaching them all things whatsoever Christ commanded" and "teaching them to observe all things whatsoever Christ commanded", and right at that point is where many churches are failing.

Every church in the land may be organized to perfection and may teach the whole Bible to both the young and the old and at the same time do practically nothing to advance the Master's Kingdom in the earth. It is not enough to teach them all things Christ commanded. We must go a step further and teach them to observe all things Christ commanded. In other words, we must teach them to obey the Lord's commands and to be faithful to the trusts committed to them. While it is essential that churches teach them all things Christ commanded, it is more essential that the churches teach them to be faithful in their stewardship. It is not enough for them to know what Christ commanded; they must obey Him and serve Him. "Behold, to obey is better than sacrifice and to hearken than the fat of rams" (I Sam. 15:22). (See also Jas. 4:17.)

2. It is most important for each individual Christian that he be found faithful in his stewardship.

"It is required in stewards that a man be found faithful" (I Cor. 4:2).

Since every Christian is a steward of the Most High God, his chiefest concern should not be "What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? for after all these things do the Gentiles seek" (Matt. 6:31). His chiefest concern should be the advancement of his Master's Kingdom. He should seek first, not his own interest; he should "seek first the Kingdom of God and His righteousness" (Matt. 6:33). Even when he prays, since he is God's steward, he should, before asking for his daily bread, or for forgiveness, or for deliverance from the evil one, or for anything else, ask for God's Kingdom to come and for God's will to be done (Matt. 6:9, 10).

3. God has entrusted to the care of his churches every phase of Kingdom work.

God has not entrusted the work of His Kingdom to any individual. He has entrusted the work of His Kingdom to the care of His churches. Since this is true, the churches should, first of all, be faithful in their stewardship: be faithful to the trust committed to them.

4. Stewardship lies back of every phase of Kingdom work.

Every phase of Kingdom work depends for its success upon stewardship. Whether, therefore, any particular church succeeds in her work depends upon whether her members are faithful in their stewardship.

(1) Evangelism.

The primary purpose of every church should be the winning of lost souls to Christ, but whether any particular church succeeds in winning the lost to Christ depends upon whether her members are faithful in their stewardship.

A church never loses the evangelistic spirit until first her members become unfaithful in their stewardship. On the other hand, as certain as the members are faithful in their stewardship, the church will have the evangelistic spirit. That is why ministers always urge people to spend much time in prayer during revival meetings. The people must repent of their unfaithfulness and get right with God before they can be instrumental in winning others to Christ. As soon as they get right with God and consecrate themselves to His service, the revival begins; but it never begins until then. The evangelization of the world, therefore, depends upon stewardship: upon the people of God consecrating themselves to the service of God.

(Continued next week)

AN OLD TESTAMENT VERSE

By James E. Dean

"And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace." (Daniel 3:23).

Immediately following this verse in the Catholic Bible are 67 verses describing the experience of these men in the fiery furnace, and quoting a long hymn which they are supposed to have sung. Azariah is said to have prayed in this fashion, "Blessed are thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious forever; for thou art just in all that thou hast done to us, and all thy works are true and thy ways right, and all thy judgments true," and many other similar words.

The Catholic Bible also has a chapter XIII at the end of Daniel containing a story about Daniel and Susanna, an innocent maiden whom he rescued from her accusers. And there is a chapter XIV containing yet two other stories about Daniel, the first relates how he proved to the king that the idol Bel did not eat the food that was set before it, and the second relates the destruction of a huge dragon by Daniel. Besides these passages in Daniel there are several books in their Bible that do not appear in ours. They are: Tobias, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, Suphonia, I and II Maccabees, and almost seven extra chapters at the end of Esther. I Maccabees is especially valuable because it gives some very important history of the period of the Maccabees about 175-140 B. C.

None of these things occur in our Bible because they were never accepted by the Jews and placed in their Hebrew Bible. These things appear in the Septuagint translation of the Old Testament, but it seems that none of these books or passages ever existed in Hebrew except the book of Ecclesiasticus. Just who first wrote these books or how they came to be united with the sacred books of the Old Testament when translated is an unsolved riddle. But for the most part these books are far inferior to the canonical Scriptures. Certain publishers are perpetrating a great hoax on the public today in saying or at least insinuating that Christian leaders are keeping the people in ignorance of these ancient writings for sinister purposes. Anyone can buy a Catholic Bible and read these things for himself; they have no great value or significance. In the Septuagint are also found the Prayer of Manasseh and III IV Esdras. These books as a whole are called the Apocrypha and even the Catholic Church does not accept all of them.

Baptist Bible Institute, New Orleans.

Mississippi Woman's Missionary Union

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"Be ye steadfast".

"Lift up your eyes and look on the fields that they are white already to the harvest." John 4:35.

March 3-7 inclusive is our Week of Prayer for Home Missions. Did you read the articles in the two issues of The Baptist Record on this page, just preceding this issue, pertaining to our Week of Prayer? I trust you did read them both to your Society. Now will you kindly read "What the Home Missionaries Do—and Might Do!" that you find on this Page? You will note it is written by our Mrs. Una Roberts Lawrence. It is found in the January number of "Home and Foreign Fields", from which we clip it, trusting it will get a more intense interest by having your attention thus called to it.

The W. M. U. Rally of Jeff Davis County met with Carson Baptist Church Jan. 9, 1930. Nine churches were represented. Rev. J. O. Buckley led the devotional. Miss Esther Sinclair, Associational Superintendent, talked on "Aims and Plans for the New Year." Different phases of the Work were discussed. The next Rally will be held at Bassfield. It will be an all day mission study conducted by Miss Traylor, State Young People's Leader. The book used will be "Stewardship in the Life of Women". March 27th is the date.

It was the privilege of the Secretary to spend a most delightful week with our young women students in the B. B. I., New Orleans recently. A mission study class called us together each evening, where we found unusual joy in discussing certain phases of Missions looking toward the life choice of each. Under the consecrated leadership of Miss Bessie Welch our girls there—sixty of them—are making preparation to do His divine will, and to "shine like stars" somewhere in the needy places of earth in coming days. Certainly our Baptist Bible Institute is doing a great Work.

Continued list of Organizations on Honor Roll for Lottie Moon Offering:

Sunbeams	G. A.'s
Indianola	Natchez
Parkway, Jackson	Gulfport
Corinth	New Hebron
Shaw	R. A.'s
Lucedale	Tupelo
	Corinth First

What the Home Missionaries Do—And Might Do!
 By Una Roberts Lawrence, St. Louis, Missouri

Down yonder in Tampa last year the Home Mission Board had to abandon our most fruitful activity among the Italian people, the day schools that have for many years brought hundreds of Italian children and their homes into contact with the gospel. We left on the field three missionaries, Dr. and Mrs. J. F. Plainfield and Miss Fannie Taylor, who set about the reorganization of the Mission to save all that they could of the work of the years. They are now carrying on church and Sunday School activities in the two centers of our mission work, holding clubs and classes, the B. Y. P. U.'s and the fine W. M. S. that grew out of the first Mother's Club. Those three are doing the work of twice that many missionaries.

BUT—what they might do if only we could

keep the kindergarten going! There is the kindergarten room, well-equipped, empty of little feet, silent where once baby voices learned the songs of Jesus, the door closed that has for so many years been open to the harassed working mothers of that Italian city. We should hold the most vital part of that school work now abandoned IF we had the kindergarten at Tampa!

Some four years ago on the mission field at Fairmount, in East St. Louis, there was a change of the character of population. The Slavic peoples who had been living around the great plant of the American Zinc Company moved out and Spanish peoples moved in—almost overnight. Our missionary, Miss Mildred Bollinger, found herself confronted with the problem of learning the greetings of a new language. She studied Spanish in the East St. Louis High School, and studied her people, for she now lived in "Latin America"—up here at the northern end of the Mississippi Valley!

Soon the Spanish work grew beyond her ability to care for it. A young Cuban Baptist student then in school in St. Louis came to her rescue. Trained under Dr. M. N. McCall, in Havana, this young man began Spanish language services for the increasing numbers that came to the mission. There were conversions, and several were baptized in Lansdowne Church, away across the city. Today there are enough Baptists in this foreign settlement of three thousand people, speaking 17 different languages, to organize a Baptist church.

IF they had a Spanish-speaking pastor! What might not Mildred Bollinger do if there was a Spanish-speaking evangelist to gather the harvest of souls ready to believe! With a church ready to be organized the work waits for the leader. How long must Fairmount wait for a pastor?

Down at Bastrop there is a Training School for young Mexican preachers and women missionaries in charge of Rev. and Mrs. Paul C. Bell. The thirty young men and women in the school are eager to be at their task of evangelizing the Mexican people living all around them. Between Bastrop and the Gulf of Mexico is a section of a little more than a hundred miles, thickly settled with Mexicans. A truck could start out on Saturday morning with a load of young preachers, dropping them off at the settlements in turn until the last one was reached on that highway to the coast. Then on Sunday afternoon it could make the return journey, picking them up after they had preached the gospel in a dozen places, once, twice or thrice in the intervening time.

Wonderful opportunity, you say! Yes, IF Paul Bell HAD THE TRUCK.

Down yonder on the Louisiana coast live ten thousand people who will never hear the gospel unless a preacher be sent to them in a boat. They live on the water, make their living from the water and never go to or from their homes save by way of the water. There are thousands who have never heard the story of Jesus. We have a missionary living within sight of one of the most beautiful of those lovely inlet bays on that beautiful coast. He was born on the coast of Nova Scotia of a long line of seafaring men. He loves the water. He would gladly give himself to the task of bearing the message of salvation to the hundreds of French-speaking families

that live along those shores. What an open door to an untouched mission field is that before Pet-tipas, down at Lake Arthur!

IF he just had the boat! It should be large enough for living quarters to enable him to live on it for a week at a time, if need be. It must have a good engine, for he will have to go through large bodies of water to reach this people. BUT IF we had even ONE boat missionary, the story of the neglected hundreds of thousands of French-speaking people of south Louisiana would be different a decade from now!

For four years of great sacrifice and devotion Rev. and Mrs. F. E. Graham labored as the missionaries of Southern Baptists among the Navaho Indians, the only missionaries we have ever sent to this vigorous heathen tribe of nearly 50,000 Indians on our far Western border. From their work there came twenty who turned away from their ancient gods and believed on the Lord Jesus Christ. Of these, eight were approved for baptism by the Farmington Baptist Church. When the time came for their baptism, only four could be brought at one time in the missionary Ford. So one Sunday afternoon at the foot of the great red bluffs of the San Juan River these four, a mother and her son, and two sisters were baptized, our first Navaho believers!

Soon after this Mrs. Graham died. The blow was a terrible one to Brother Graham. After a year and a half of work alone, he gave up the work. No missionary was sent in his place.

And out there sixty-five miles from the nearest town there are four Navaho Baptists to whom no missionary has ever gone to tell them their Southern Baptist brethren still love them. There are four still awaiting baptism. There are nearly a score more who have believed, but still need the teaching of the truth about God to bring them fully into the light. How long shall they wait?

Continued from page 7

just ceased publication. Banishments and imprisonments are frequent, and the victims are the leaders of the churches. The organized religious instruction of children is forbidden: there is not, and cannot be, a Christian Sunday School in all Russia.

Now this is a great human issue on which we dare not be silent. Frankly, I speak as one who has steadily favored, and still supports, close relations with Russia—though let me add that in view of what happened I fully understand and appreciate the conscientious position of those who take another view. The maintenance of political relations does not imply approval of the acts or attitude of a Government; and it cannot be too clearly stated that if relations with Russia are to be really cordial there must be a definite change in the attitude of the Soviet Government. Religious persecution shocks the conscience of the world.

Pastoral Changes: O. H. Garner goes from Buckburnett to Electra, Texas. Sherman Moore from Newkirk to Enid, Okla. W. R. White from Plant City, Fla., to Albany, Ga. H. J. Aycock resigns at Athens, Ga. F. M. Davis becomes assistant pastor at Hopeville, Ga. Naples Church in Texas has called C. A. Loveless of Eupora. L. D. Hornburg resigns at Menard, Texas. J. T. Daniel resigns at Tankana, Okla. C. A. Owens goes from Monroe, Ga., to Johnstown, Pa.

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sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Being Followed

From the Bulletin of First Baptist
Church, Richmond, Ky., the follow-
ing interesting poem is taken:

"A Little Fellow Follows me"

"A careful man I ought to be—
A little fellow follows me.
I do not care to go astray
For fear he'll go the self-same way.

"I cannot once escape his eyes:
Whate'er he sees me do he tries.
Like me he says he's going to be—
That little chap who follows me.

"He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
That little chap who follows me.

"I must remember as I go
Through summer's rain and win-
ter's snow,
I'm building for the years to be
The little chap who follows me."
—Author Unknown.

How true are the words of this
poem. There is some "little chap"
somewhere who is watching us
everywhere we go, every step we
make, and are shaping their lives
after our pattern given in our daily
walk. This thought makes life a se-
rious proposition.

Then to see how very careless
most parents are in their example
life before their children is really
amazing. I have heard fathers use
curse words in the presence of their
children, I have heard mothers real-
ly practice falsehood to and before
their children, seemingly not realiz-
ing that they were building a life in
those same children that would be
of the same character as the pattern
given. How sad. And then I know
parents who really teach their chil-
dren to steal by their attitude to-
wards dishonesty, and sometimes
actually are knowingly dishonest be-
fore and with their children. How
sad.

I know young men who are nat-
ural gamblers who learned it around
their parents' fireside in the social
card games. The bridge party has
started many a boy on the road to
a gambler's life, just as the parlor

dance has started many a fair
daughter on the road to a life of
debauchery and shame. Some par-
ents are going to have a lot to ac-
count for at the judgment.

We should be very careful what
we say and what we do before chil-
dren, for the Lord has said that it
is better to have a millstone tied
around our neck and cast into the
midst of the sea than to offend one
of these little ones—and the Lord
knows. Better be careful than
sorry.

Notes and Comments

Rev. and Mrs. S. J. Rhodes dropped
in to see us when on their way to
Oakland recently. They will be lo-
cated at Oakland, Yalobusha County,
by February 1st.

I have just read Dr. E. C. Routh's
"Life Story of Dr. J. B. Gambrell".
I was so interested that I read more
than half of it before laying the
book down. Get it and read it.

The writer received an invitation
from the Baptist Church at Cold-
water, Neshoba County, by the pen
of Bro. T. T. Cooper, to come over
and preach for them a few days the
first of March. Glad to go back and
be with my good friends once again.

The W. M. S. of Pittsboro located
a family of people that had but re-
cently moved in the town. There
were several small children and their
father, the mother was dead. They
were in needy circumstances. These
ladies arranged their clothing and
some other matters and got the chil-
dren in shape to attend Sunday
School and public school. This was
a worthy deed. More like it should
be done.

On the first Sunday in December,
1929, Greenland Baptist Church,
Newton County, ordained Bro. Lon-
nie Bradley to the work of the min-
istry. Elders W. L. Collins and Eg-
bert A. Breland formed the presby-
tery.

In Memoriam

Mrs. Patience Blankinship

The Bay Springs Baptist Church
bows in submission to God's will as
the silent hand of death removed
from our midst one of its most loved
and consecrated charter members,
Mrs. Patience Blankinship. Our
hearts are sad when we think of
giving her up, but we rejoice in her
triumphant entry into the beautiful
mansions of heaven. So many times
she said to her family and friends:
"I am ready to go when the Lord
wills."

We feel so keenly the loss of the
sweet fellowship of Mrs. Blankin-
ship, and although she has been con-
fined to her fireside for the past few
years, the entire church always felt
the power of her prayers.

In all her service she never failed
to desire: "That in all things He
might have pre-eminence." We
thank our Heavenly Father for hav-
ing given her to us for awhile, and
wish to offer the following resolu-
tions:

First, That we realize our loss is
her gain, as she has gone to her
eternal rest.

Second, That our church with all
its departments has lost one of its

most faithful, consecrated members,
and that the noble deeds wrought
by her as well as her Christ-like
living influence will for time yet to
come remain as a guide and inspira-
tion for those following her in the
great work in which she played such
a wonderful part.

Third, That to the bereaved fam-
ily we extend our deepest heartfelt
sympathy and add the prayer that
the mantle of this servant of the
Lord will fall on worthy shoulders
and her desires will be accomplished.

Be it further resolved, That a
copy of these resolutions be sent to
the family, to The Baptist Record
for publication, a copy to the Jasper
County News, and a copy be given
a place in our minutes.

Respectfully submitted,

Mrs. O. M. Oates,

Mrs. J. V. Ainsworth,

Committee.

Rosa Hickman Harrison

On Dec. 25, Mrs. Rosa Harrison
passed to her reward. She was car-
ried to the Baptist Hospital for an
operation, from which she never re-
covered. Mrs. Harrison was one
of the best loved women in her com-
munity, and one of the finest Chris-
tian characters I ever knew.

Mrs. Harrison was a devoted
wife, a loving mother, and a faith-
ful Christian. She was a member
of Galilee Church near Rockport.

She leaves to mourn her going her
husband, Bro. E. H. Harrison, two
sons, three daughters, her father,
four brothers, four sisters and many
friends.

Our sympathy is extended to this
good family at this time.

—M. P. Jones, Her Pastor.

NEW PROSPECT, MONROE COUNTY

Having a personal knowledge of
New Prospect Missionary Baptist
Church for more than a half cen-
tury, I have been asked to give a
short sketch of same.

It is located in Monroe County,
Miss., 7 miles east of Aberdeen.

It was organized Aug. 28, 1845,
by Elder David Wright Andrews,
and Elder Tillman Howell. There
were 8 constituent members, to-wit:
John Howell, George West, Sarah
West, William West, Hannah West,
Olander West, Mary Stinson, and
Eliza Dinkens.

Elders Andrews and Howell at
the time were missionaries from the
North River Association in Alabama.
Said church was a member of this
association for years, then joined
the Judson in this state, later the
Sipsey, and now belongs to the Mon-
roe County.

This church stood firm in doctrine
and practiced strict discipline for
more than 50 years; following the
teaching of Rev. Andrews, who was
pastor for years, and visited till too
old.

Now like a great many of the
modern churches, she is weakening
in doctrine and leaving off discip-
line, till to our shame she does not
practice much of either, hence suf-
fers very little persecution, and has
become popular with other denom-
inations.

Her membership is strong for a
country church, but her power in
the gospel of our Saviour not so

strong as 50 years ago. The preach-
ing then was more scriptural than
we hear now, and because of this
our churches are filled up with a
worldly membership.

But I am glad to be a member of
this church, for it was not in the
division in 1845; Brother Andrews
being ordained in a Missionary Bap-
tist Church in Lawrence County, S.
C., came here with their church right
and was the chairman of the pres-
bytery in this organization, which
gave this church primitive connec-
tion with the missionaries before the
division.

Brother Andrews has great-grand-
children who are members of this
church.

He was an own uncle of David
Andrews Reeks, now 85, a staunch
Baptist, and living in three miles
of this church.

The descendants of the Beeks-
Andrews union now numbers nearly
1,000, most of them living in Mon-
roe County.

—Elder W. J. Godfrey.

Our sympathy is with Mr. and
Mrs. T. E. Mortimer in the death
of their son Bowles, who passed
away after a brief illness. He is
said to have been a most promising
youth, and a consistent member of
the church.

The First Church of Washington
City is celebrating the fifth anni-
versary of Pastor S. J. Porter. He
and the church have the congratu-
lations and best wishes of a multitude
of friends.

Buying Monuments

When buying monuments the im-
portant factors are to secure the
very best material and workmanship.
From a material standpoint you can
make no mistake if you require your
dealer to use Winnsboro Granite. It
should be of even texture and
straight grain, free from defects,
such as stains, white or black
streaks, white or black splotches of
size, or waves (variation in the mix-
ture of light and dark crystals) in
the grain.

You can yourself test the stone by
having a bucket of water thrown
over it. Defects which are not ap-
parent when the stone is dry stand
out prominently when it is wet. It
is important to know, however, that
the stone is not some stone similar
to Winnsboro Granite, but the real
Winnsboro Granite, which means
first grade product of the great An-
derson quarries of the Winnsboro
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This granite costs more and is
strictly graded. You can afford to
pay your dealer something more for
a monument built of such stone, if
you are interested in having a monu-
ment which will last, remain beauti-
ful through centuries, and afford
high legibility of inscription. The
quarry will issue through your deal-
er a guarantee that the stone which
he uses for your purchase of a monu-
ment is Winnsboro Granite, which
means the very first grade of per-
fect stone sold by Winnsboro Granite Cor-
poration. Do not accept second grade
stock unless you are willing to have
the monument carry certain irregu-
larities known to the trade as de-
fects. Since the cost of the stone
in the finest Winnsboro Granite
monument is only about 20 per cent.
of the total cost of the erected monu-
ment, you can afford to pay the
higher price for a real Winnsboro
Granite monument, and have the as-
surance that there is nothing better
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and legibility of inscription.

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The Sunday School Department

SUNDAY SCHOOL LESSON

(Jan. 19, 1930)

Standards of the Kingdom,
Matt. 5:1-48

Golden Text—Blessed are the pure in heart: for they shall see God. Matt. 5:8.

(From Points for Emphasis by H. C. Moore)

1. The Standard of Character is shown in the subjects of the Kingdom. Jesus had just chosen twelve men to be his apostles and thus started the Kingdom visibly. Naturally this burning question pressed itself upon his auditors: Who can belong to the Kingdom? In answer he taught that they are not the godless rich, but the poor in spirit; not the thoughtless gay, but that they mourn; not the proud, but the meek; not the self-satisfied, but the aspirant after righteousness; not the stern devotee of exact justice, but the merciful; not the corrupt, but the pure in heart; not strife-sowers, but peacemakers; not the popular through compromise, but the persecuted for Christ's sake. In the same breath he taught that privilege is associated with character. In their poverty the subjects of the Kingdom not only belong to it, but own it. For their sadheartedness they shall receive heavenly comfort. Their humility shall be crowned with ultimate inheritance of the earth. Their spiritual aspirations shall be satisfied. Their mercifulness shall be rewarded with mercy from God and man. In their purity of heart they shall see God. In the good work of peace-making they shall be called the children of God. And in their suffering for the sake of Jesus, they can look back with inspiration to the persecuted prophets of old and look forward with exceeding joy to their reward in heaven.

2. The Standard of Conduct is shown in the service of the Kingdom. (1) That standard was not Mosaic alone nor Messianic alone but both together fairly interpreted in their fulness of meaning. The Messiah came not to abrogate but to fulfill the law. Indeed the status of the subjects of his Kingdom must be determined by their relation to all the divine commands. No scintilla of the olden revelation can be obliterated until true fulfillment, though heaven and earth are swept away. But the rubbish that has accumulated above that revelation needed removal so that men could see the real meaning of the law. This was the work of Jesus. (2) The service in the kingdom springs out of a life spiritual and inner rather than bodily and external. If formality were all that is needed, surely none could surpass the scribes and Pharisees. Externalism had in them reached its highest refinement and was applied with slavish devotion to the minutest details of life. In its domain nothing more could be done. But in its place must be put something better. The righteousness of Messianic subjects must exceed that of the ecclesiastics not in its expression but in its spirit.

3. The Standard of Love is shown in the spirit of the Kingdom. It includes "love of the brethren," but it goes far beyond that. It summarizes the Second Table of the Law in love to neighbors, but does not stop there. It demands love for enemies—the very antithesis of what the rabbis inferred and taught. It even demands that love for enemies stand the test of intercession: that is, enemies must be prayed for sincerely, with true sympathy, and in earnest supplication for blessings upon them which God alone can bestow. If we reach this love standard, we prove our kinship to the Father who sends rain and sun impartially upon good and bad. If we ignore the love standard, we descend to the level of renegade publicans and despised Gentiles who merely swap affection and exchange courtesies. Our model is before us—our heavenly Father. Our duty is clear—be like him in love.

NEWS NOTES

Young People and Adults Are You One of These?

Are you a superintendent of a Young People's or an Adult department? Or are you an associate superintendent? Or perhaps a Department Secretary or a Chorister or Pianist? Then we are talking to you. For there are now out some new pamphlets for these particular officers that will be of material help in the execution of the duties of these offices. Note the outline of "The Department Superintendent": The Scope of Office, Some things the Superintendent Should Possess, Some Things He Should Know, Duties Between Sundays, Duties on Sunday. That makes one want to read it. The work of the other officers is also effectively laid out in their respective leaflets. These may be ordered from the State Sunday School Secretary or from the Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn. Indicate when making the request whether these are for the Young People's department or for Adult department.

Yes We Do

This is part of a letter received at the office last week: "We do consider the Standard one of the best aids to building a large enthusiastic class. Our enrollment has practically doubled since we began trying to build a standard class and that too, in the face of very unfavorable circumstances. It has taken work—lots of it—but all of the class have responded loyally to all requests for work and thereby have increased their own interest and effectiveness in class work. We are all enthusiastic about the benefits accruing. Two other classes of our department are following our example in becoming a Standard class." The first two weeks of this month brought reports from 30 Standard classes. Is your class benefitting from the Standard? It's a good program. Try it.

We Liked It

During the war every community prided itself on co-operating, sacrificing, working to help win the war. Much of the ordinary pleasure was forgotten and new joys were discovered in laboring and sacrificing together in a great cause. And our people thrived on the hard work and doing without. They enjoyed responding to a challenge to a great task. Your department, your class can utilize this great spirit by presenting a challenge and definite program.

BAPTIST RESCUE WORK IN NEW ORLEANS

For about three years this work has been carried forward with the manifest favor of the Lord. From a very small beginning and with no definite resources other than through prayer and appeal to the Baptists of the city and the South the work has steadily grown until all our facilities for caring for men are taxed to the utmost. We have beds for eighty-five, but night by night now we are having such overflow that after all beds are taken from thirty to sixty are forced to lie on the bare floor or chapel benches as the best we can do for them. Old men, boys in their teens, college men, seamen, mechanics, men just out of hospitals, moneyless, homeless, hungry, discouraged, often broken in body and life, they come and go night by night, ever changing and yet in the same needy condition. To all we give bread and coffee night and morning, shelter and beds as far as they go, meals to many hungry, but best of all the gospel every night to all that come; and hundreds, and even thousands have responded to it in open profession of faith in Christ, besides many are led to return to loved ones and their broken homes. Is this not genuine mission work? Are these not of the poor to whom the gospel is to be preached, those in the highways and hedges to be invited in to the feast? Are you sharing with us the joys and privileges of this work? Our facilities should be doubled. The demand is on us, an open door before and one we have far too long in entering.

—J. W. Newbrough,
Missionary Home Board, Supt.,
740 Esplanade Av New Orleans, La.

MACON

On the first Sunday in this month our church was blessed with a gracious and inspiring service. The occasion was the ordination of Brethren L. L. Martin, E. L. Hobby, and J. Y. Price as deacons. Dr. W. T. Lowrey brought the message, which was clear, forceful, and inspirational. Bro. C. M. Morris led in the prayer. It was indeed a joy to have these men of God with us.

The Lord has blessed us here with a group of consecrated men to serve the church as deacons. We feel assured that these who have been added to those already in service, will greatly strengthen them.

We are humbly grateful that as the church grows in members, we grow also in our financial plans for the Kingdom work. The budget for this year was materially increased over that of last year. It is our earnest prayer that the Lord may so lead that we may increase yet more and more in our liberality for the advancement of His Kingdom work unto the ends of the earth.

—R. D. Pearson.

Two men were hurrying along and met at the corner of a street only to collide and knock their heads.

"Why don't you look where you are going?"

"I was just going to say the same," said the other, "for you made my head ring."

"Your head ring?"

"Yes."

"That shows it's empty."

"Didn't your head ring?" asked the other.

"No," was the reply.

"Then that shows it's cracked."

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WICKED TOURS

Baptist Student Union

Carrol Hamilton, Miss. College, President
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

M. S. C. W.

The B. S. U. of M. S. C. W. considered itself lucky to have Dr. R. G. Lee of Memphis, Tenn., to speak to them Wednesday, Jan. 15, at noonday prayer meeting. Dr. Lee also spoke at the regular chapel hour to an assembly of all the students of the college.

The Y. W. A. of M. S. C. W. had its first meeting this year with the Freshmen in charge. The subject was concerning the new year. It was as follows:

- I. Beginning the new year with God—Vivian Ellis, Elsie Bush.
- II. Beginning the week with God—Imogen Stewart.
- III. Beginning each task with God—Myrtis Batson.
- IV. Beginning the day with God—Alta Alexander.

Sunday night, January 12, the college girls had charge of the program at the First Baptist Church in Columbus. College girls composed the choir and six members of the Junior Class, Roberta McKnight, Audrey Harrell, Mary Kate Moore, Anita Vaught and Maurine Cole, acted as ushers. For the offertory Myrtle Rose Letts, '33, of Laurel, Miss., sang a solo, "The Pilgrim's Journey".

The program was in charge of Bertha McKay, '30, Canton, Miss., who gave an introduction to the Book of Hebrews. Genevieve McGehee, '32, of Gloucester, gave a talk on "Faith Expectant"; Grace Bush, '33, of Columbia, Miss., on "Faith Expansive", and Imogen Harrell, '31, of Lucedale, Miss., on "Faith Endurance".

Last week was "Freshman Week" at the Baptist Workshop. They conducted prayer meeting as well as Y. W. A. Speakers for the week were Imogen Stewart, Myrtis Batson, Grace Bush, Sallie Dye, Pauline Bennett and Helen Newsome.

DELTA STATE TEACHERS COLLEGE

Mrs. Inez Hardin Bailey, President of Delta State Teachers College B. S. U., left for her home at A. & M. College, Wednesday, January 8. We were all sorry to give her up, not only because she was a most efficient president, but also because we had all learned to love her. She came to us at the beginning of the 1929-30 session and immediately became interested in the B. S. U. work on the campus. Our B. S. U. has made wonderful progress in the short time of its existence under her consecrated leadership. She leaves us with sadness in our hearts, but we rejoice in the knowledge that she will still be a part of us and will do our corresponding work while she is at A. & M. We pray that God will bless her in her work there, and may it be carried on in the same efficient way that it has been here.

Guy Hathorn, State Teachers, Treas.
 Sybil Brame, Blue Mt., Sec.

Cora Bobo was elected to succeed her as president. Although she is new in the office, she has proved herself to be very capable of holding the place. We have many hopes and ideals to be fulfilled soon, and we are looking forward with great expectation to Miss Ward's visit with us.

Lois Wright, Reporter.

OLE MISS

B. Y. P. U. Officers Installed

The Ole Miss B. Y. P. U. officers for this quarter were installed last Sunday evening along with the officers of the other unions of the First Baptist Church here. The entire evening worship service was turned over to the installation service, which was conducted by Mr. Auber J. Wilds, our State B. Y. P. U. Secretary.

Mr. Wilds discussed the obligations and privileges of each individual officer, and charged them to follow and carry out these duties as nearly perfectly as possible.

The Presidents which have been elected for this quarter in the five Senior unions are:

- Leavell—W. H. King, Heidelberg, Miss.
 Live Wire—Don Townsend, Winona, Miss.
 Leaders—W. E. Farmer, Oma, Miss.
 Ole Miss—James Leavell, Houston, Texas.
 Wilds—Thomas Wood, Oxford, Miss.
 Hazel Miles, B. S. U. Reporter.

IN INTEREST OF THE CRIME PREVENTION BILL

That Will Shortly Come Before the Legislature of Mississippi

Our Government is now engaged in one of the most deadly wars of all time immemorial. This is waged between factions of law and lawlessness. Every day men pour out their blood and mothers breasts conceal a broken heart as a direct result of the casualties. Oh, what a fruitless effort our government is making to stop the lawless band. Every day they kill and lock up dozens. They thin their ranks, then why doesn't the law win? It seems that sooner or later their forces would become depleted; but no, not so long as this element can drag the precious youths from their mother's breast to fill their open ranks can our government win.

Now, gentlemen, I offer in my humble way the solution of the dreadful conflict. First, let's find the cause, then we'll find the effect. We can plainly see their forces cannot be shattered until we destroy their means of new recruits.

Boys drift into crime innocently, possibly one way and possibly another, but for an example I put in writing a cause: Some little church going (innocently) sells some boy or girl their first lesson in gambling at profit for his own selfish interest

without any love for youth or his country. He is the cause of the start.

The effect, you can see when some dear mother's boy or girl is punished and ruined, and hearts crushed. The law has spent thousands of dollars apprehending them after they have committed the crime, yet, with all the happiness in the world the little church going innocent fellow goes on his way selling the deadly influence of evil.

I am writing on prevention, to prevent the boy from falling into bad influence when he is young and you won't have to spend thousands of dollars convicting him of a crime he commits in later days.

People, wake up and think. Who is the real CRIMINAL? When an officer of our law takes the oath of office he swears that he will fulfill his duty, and if he doesn't he is tried for negligence, probably impeached, and a new one elected. Then in a way of prevention why shouldn't our laws force them to take oath to prevent crime in its early stage? He does all that the state asks of him. He lies in wait when he is well knowing that a crime is about to be committed when one cheap word would serve as a prevention until the crime is committed, then he goes to fulfill the duty he owes to society and to state. By bringing the criminal to justice, too late then to save money, aching hearts and troubles. Yes, I say again an ounce of prevention is worth ten pounds of cure. Merely as an example of my ideas, this I'll tell:

In the community near here a group of citizens became entangled in an awful quarrel. The laws of our land were well knowing by being kept posted as to how the quarrel was proceeding. At last the climax came: A man and a boy were sent to an untimely grave and the laws of our land who had been patiently waiting to fulfill their duty arrested and tried to convict the slayers and spent thousands of dollars when too late. When already men had been killed, hearts had been broken and lives had been ruined, and a simple prevention would have saved but nothing will cure.

Yes, again, I'll say, "An ounce of prevention is worth all the cure". These things, as example explain, are happening every day and everywhere. And now, men with knowledge begin here to think and for the love of our boys and girls and the future generation, use prevention and not so much cure.

—E. B. Livingston,
 Morton, Miss.

DURANT

Sunday, Jan. 12th, 1930, was a day of great rejoicing by both the pastor, (who by the way, is a great Riser) and members of the Durant Baptist Church.

The Lord's work has started off in a very encouraging way.

There were on that day six additions to the church—three by letter, and three for baptism.

We are hoping and looking for a number of others to come into the fold soon.

The Sunday School, prayer-meeting, and preaching services have

been better attended the past few weeks than for a long time. All the work of the church seems to have taken on new life.

We have had a live Junior and Intermediate B. Y. P. U. for quite a while. Sunday night an Adult and a Senior union was organized; with 17 in Adult union to start off with, and 12 in the Senior. There were 32 present in the Intermediate, and 21 in the Junior union, making a total of 82 present for B. Y. P. U.'s Sunday night. The ages of those in the Senior and Adult unions average from 35 to 76. Pray for us that we may enlist others.

Monday we had 45 present at the church for Bible study conducted by pastor.

—Reporter.

—BR—

T. E. L. CLASS MEETING

On Thursday afternoon Mrs. W. C. Lloyd entertained the T. E. L. Class of the Morton Baptist Church at its regular meeting in her lovely home, Memories Place. There were twenty-three present.

Mrs. Jones, the president, took charge of the devotional, reading Psalms 101.

During the business session Mrs. Lloyd Townsend was unanimously elected to fill the unexpired term of First Vice-President, recently vacated by Mrs. Claude Brasher, whom we all loved and gave up reluctantly, when she moved away.

Mrs. Henderson gave an interesting report of the personal service rendered. Mrs. Stuart, our beloved teacher, brought us a message on **No Parking, and Growth in Grace**, keynote for 1930, which was an inspiration to all. A happy social hour was then enjoyed.

The Class was pleased to have as their guest Mrs. Lumpkin's mother, Mrs. Slaughter, from Louisiana.

—Reporter.

—BR—

Mistress (to new maid): "It seems to me you want very large wages for one who has had so little experience."

Maid: "But, mum, ain't it harder for me when I don't know how?"

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: The hidden treasure and the precious pearl. Matt. 13:44-46

1. These two men found two treasures: what did they think them worth?
2. They found them in different ways: what is the difference in these ways?
3. What do you learn about the value of salvation from these parables?
4. Do these stories teach that we may buy salvation?
5. How did finding the treasure make the finder feel?
6. If you have not already done so, will you not find this treasure of salvation for yourself, by trusting yourself to the Lord Jesus?

My dear Children:

You will be glad to read Mr. Thompson's letter concerning the gift we sent him for the orphans at Thanksgiving. He was delayed by circumstances in replying, as he states in another part of his letter, but is grateful that we remembered the children who have not been blessed as we have been.—I am also giving you Ernest Clark's letter telling of his pleasure in receiving so many gifts from his Children's Circle friends. We would not have missed doing it for anything, would we, children?

You will find below the best set of answers to the Jan. 9th Bible Questions. They are by Eva Mae Walker, and I think they are mighty good answers. Let's hear from lots of you now, on the questions for Jan. 16th, or 23rd.

One more grown-up letter. This is in acknowledgment of sending \$30 to the Baptist Bible Institute, for Miss Gladys' board. I promised that I would send what we have for her each month. You must all help me to make that amount as large as possible. Sunbeams, G. A.'s, Sunday School classes, or just you by yourself, can help in this. Please do all you can.

With love to you all,

Mrs. Lipsey.

The Acrostic was written by our 90-year-old member, Mrs. M. E. Bryant, on Prohibition.

Answers for January 9, 1930

1. A tare is bearded Darnel.
2. When it brought forth fruit.
3. Good and bad people.
4. At the end of the world.
5. The field and not the world.
6. So shall it be at the end of the world: The angels shall come forth, and sever the wicked from among the just.

Grenada, Miss., Jan. 10, 1930.

Dear Mrs. Lipsey:

I am sending the best answers I can. It seems like Sunday School by mail. I like it fine.

Much love from

Eva Mae Walker.

Jackson, Miss., Dec. 28, 1929.

Mrs. P. I. Lipsey

Clinton, Mississippi.

Dear Mrs. Lipsey:

I thank you for the check for \$25.00 from the Children's Circle. We specially appreciate this check because it represents the work you are doing and the love you are instilling in the children for Christian service. Through your work we are sure many children are being trained for useful lives.

Thanking you for your assistance, and hoping you may express our appreciation to the Children's Circle for what each child contributed, I am

Very sincerely yours,
W. E. Thompson,
Superintendent.

Star. Miss., Jan. 10, 1930.

My dear Mrs. Lipsey:

If you will permit me to come again so soon I will tell you of my many gifts and my "Sunshine Box".

I received 22 packages besides the Sunshine Box. Some contained one gift and some had as many as 5 in one package. The Sunshine Box contained 13 packages besides the fruit and I've enjoyed opening one each day. I'll finish the last one next Tuesday. You all just don't know how much I do appreciate your kindness in remembering me so nicely. Will you please thank the Junior Department of the Clinton Baptist Sunday School for their kindness. And especially I want to thank Donald, as I feel like he started the idea of the Sunshine Box, as he had received one himself and knew how much pleasure was in it. Please thank one and all for the gifts. Wishing all a Happy New Year, I am your little friend,

Ernest Clark.

It makes us all happy, Ernest, to read your letter, and know how much pleasure you got from your gifts. Yes, it was Donald who gave us the idea of the Sunshine Box. I saw it just before it was sent to you. Write us again soon.

New Hebron, Miss., Jan. 13, 1930.

Dear Mrs. Lipsey:

It has been a good while since I have written to the Circle. I want to help Miss Gladys a little, so I'm sending 25c of my very own money. This is some that was given me when I had my tonsils removed in the fall. I had been saving it to buy goldfish. I enjoy reading the Children's page and look forward to getting the paper each week. Best wishes,

Ina Frances Seay.
Your money will help to buy some golden days for Miss Gladys at the Baptist Bible Institute. I hope you'll get the pretty goldfish a little later.

Sanford, Miss., Jan. 10, 1930.

Dear Mrs. Lipsey:

I have been reading the Children's Circle and The Baptist Record for a good while. I enjoy reading the letters from other children. I am 12 years old and in the 7th grade. I am sending \$1.00, half of it for the orphans and the other half for Miss Gladys. A new friend,

Frances Draper.

We are certainly obliged for your good gift, Frances. We hope you will write again.

—BR—

Two joined the church at Clinton Sunday, one of them for baptism.

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Bethlehem, Ga.

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A PHENOMENAL GROWTH

There is possibly no work launched by Southern Baptists in the past ten years that has shown such phenomenal growth as the work among Baptist students in our Southern colleges and universities. Starting in Memphis in 1922 under the direction of the Inter-Board Commission, with Mr. Frank H. Leavell as Executive Secretary, the work has expanded in a marvelous way until today there is not simply one full time secretary but two, Mr. William H. Preston being secured as traveling secretary in 1927, and Miss Ethel McConnell succeeding Miss Louise Foreman in 1928. The work is now a department of the Sunday School Board and a permanent phase of our Convention work. The agency through which the Student Department works on a local campus is the Baptist Student Union, a correlating and unifying agency which directs and promotes the religious organizations to which Baptist students belong. Today B. S. U. is familiar to practically every Baptist student who goes away to college, and signifies to him the interest his denomination has in his religious welfare.

One outstanding thing which the Student Department has done has been to encourage the placing of student secretaries on local college campuses, especially in state schools where students away from home influences are prone to neglect the religious phase of their lives. Mississippi has been one of the states to recognize the importance of looking after the religious life of its students, and since 1924 the Baptist State Convention Board has provided for this phase of work in its state wide mission program. M. S. C. W. has had a student secretary since 1924, the University of Mississippi and State Teachers College since 1927.

State Teachers College, Hattiesburg, where J. H. Pennybaker has been student secretary since the work was started in 1927, furnishes an example of what the B. S. U. has done in the short space of two and a half years. When the work was begun, there were approximately 200 Baptist students on the campus, only eight of whom were members of one of the local churches, approximately fifteen were attending Sunday School, and about twenty-five in B. Y. P. U. In less than four months there were 100 enrolled in Sunday School, four B. Y. P. U.'s had been organized with an enrollment of 127, and 71 had put their letters in one of the Hattiesburg churches. When the work was begun, there were no today there are three well organized classes for college students in two

of the churches, and three other mixed classes. During the 1928-29 session a total of 104 students placed their letters in one of the city churches, the Sunday School enrollment reached a total of 140, and six B. Y. P. U.'s instead of four were organized with a total enrollment during the year of 120. On July 7, 1929 one of the college classes had an attendance of 76 and their picture was published in the photograph section of the Jackson Daily News. Evangelism has not been overlooked during the two and a half years of B. S. U. work, and a total of twelve students have been converted and baptized into the membership of the local churches, not as a result of a revival but quiet personal work. Other phases of our denominational work have not been overlooked, for a total of 278 B. Y. P. U., 95 Sunday School, and 25 mission study awards have been given.

One forward step this year has been the teaching of the Bible by the student secretary for which college credit is given. A total of 49 were enrolled the first quarter in a class in Old Testament, while 15 took the Sunday School Manual. For the second quarter 101 students have asked to be enrolled in three classes.

Sixty more Baptist students have enrolled at S. T. C. for the 1929-30 session than have been here for any former regular session, a total of 270 now being on the campus or nearby, with 70 day students in addition. During the first six weeks of the 1929 summer school nearly 600 Baptist students were enrolled, presenting a compelling challenge and a grave responsibility to Mississippi Baptists.

The work at M. S. C. W. under the direction of Miss Irene Ward shows splendid progress, and encouraging reports come from the work at Ole Miss under Mr. Fred H. Terry. Surely this work which the Baptists of the state have so nobly begun and which has been of untold value to hundreds of students will continue to go forward.

—BR—

The January number of THE BAPTIST STUDENT magazine, published by the Baptist Sunday School Board, is of interest to Baptists over the Southland. In this issue a special feature article on the Lindbergh trophies at St. Louis, Mo., has been written by Mr. Frank H. Leavell. Another contribution comes from Oklahoma University. It is a story of the collecting of rare Bibles by Dr. W. B. Bizzell, the President of that institution. Dr. Bizzell has in his collection more than 150 of the rarest Bibles in the world.

Dr. R. G. Lee, Pastor of the Bellevue Baptist Church, Memphis, has an interesting feature on "Love". Dr. Powhatan W. James, of Nashville, Tenn., writes on "Squaring Modern Social Life With Abiding Christian Principles".

The coming issue in February has as its feature story the life of Dr. E. C. Dargan, pastor, pulpiteer, and editor, as given in a recent interview.

This magazine will be inspiring to college and high school students as well as to the older readers.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

This Week's Verse

"He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

"Win One"

This paragraph will be devoted to an experience in soul winning. Today we give a brief statement of how the mailing of a card led a soul to Christ. Bro. T. W. Green, now one of Mississippi's best preachers and pastors, in his first year at Mississippi College, not a preacher then, sat in his room one Sunday afternoon, lonesome and thinking of home. His thoughts led to some of his unsaved friends in the home community. Having some cards with pictures and verses on them he decided to mail these to his unsaved friends. No name was signed but the postmark on the envelope in which they were enclosed gave the sender away. Some months after this experience a young lady who had received one of the cards acknowledged the receipt of the card and said that it brought the first awakening of her need of a Saviour, which led to her conversion. Just a card in the hands of a soul seeker.

Bible Readers Certificate Awarded

We are happy to announce that the Bible readers certificate for one year's Junior B. Y. P. U. reading has been awarded to Lillian Claire Overton, member of the Baldwin Junior B. Y. P. U. Lillian Claire has kept up her readings for the year 1929 and it was a great pleasure to recognize this loyal cooperation by sending her the certificate. May other Juniors begin the day you see this if you haven't already been keeping up the readings and one year from today you will be entitled to one of the certificates. You can begin on any day, let it be this day.

Enterprise Seniors Reorganize

The report comes that the Enterprise Senior B. Y. P. U. has reorganized and under the new corps of officers go forward in a splendid way with the idea of being one of Mississippi's A-1 unions. The new officers are: President, Miss Myrtle Sullivan; Vice-President, Rencher Dear; Secretary, Sybil Sasketh; Treasurer, Hubert Weir; B. R. L., D. Z. Young; Sponsors, H. C. Dear and J. E. Buckley; Group Captains, Lottie Weir and Stacy Dear. They wrote for a copy of the 1930 Calendar of Activities and when received was presented to them by the pastor with the encouraging words that will help these young people to face their work with new zeal. The Intermediate and Junior unions continue to go forward under the efficient leadership of Leaders Mrs. H. C. Dear and Mrs. S. H. Andrews.

Here's a New One

Another example of the value of a consecrated school teacher is shown in the work of Miss Johnnie

Lou Williamson, graduate of Mississippi Woman's College and now teaching at Goodman, Miss. Through her influence a splendid Senior B. Y. P. U. has been organized and is doing first class work under her leadership. There was no Senior union there at the beginning of school and had not been for some time. The same old stall the devil too often makes was in the minds of the people, "There are not enough young people here for a Senior B. Y. P. U." There were enough and so they organized with twenty five and since added five, giving them at present a membership of thirty. They are eager, willing and enthusiastic. Congratulations, Goodman, on having Miss Williamson in your midst.

A Director Who Gets Results

Mississippi Baptist Churches can boast of many things and one of these is that in many of them there is one person outstanding in his devotion to the program of the denomination, the B. Y. P. U. Director. Poplar Springs, Meridian, has one of the best, always on the job and always getting results. A letter went out recently to all the officers of the B. Y. P. U.'s of that church signed "Chas. R. Gartin". The letter urged a 100% attendance at the Monthly Council. The officers were there; and the meeting a success. We give the letter here largely that others may catch the spirit of the challenge. Directors on the job get results for the Master:

Meridian, Miss.,

January 2d, 1930.

Dear B. Y. P. U. Officer:

You have, I am sure, read the story of Paul Revere. You have thrilled to the mental picture of him riding thru the night at breakneck speed, warning his fellow patriots and calling them to a great and high service in the defense of this country. You know how those colonial soldiers, against tremendous odds, rallied to the cause and gladly gave their lives that others might enjoy liberty.

Now I am not Paul Revere, and you are certainly not a colonial soldier, yet I call you to a service higher and greater, a more glorious service even, than that to which Paul Revere called his co-patriots in his day.

On next Thursday evening at 7:00 o'clock at the church, we are to have a council of all the officers and leaders in the Poplar Springs B. Y. P. U.'s. Now we are soldiers in the great army of Jesus Christ, and just at present we are stationed at Poplar Springs. Our command is to serve, and our duty is to enlist every young person in this community, and train them for Christian Service.

We are the officers; whether we succeed or fail in this great cause depends solely upon us. IT IS UP TO US! We cannot shift the responsibility, without turning traitors

to the cause, and that we can never do.

Therefore, I shall look for you at this meeting. It is important that YOU be there. There is so much to be done. We need you, you need us, and God needs us all.

Sincerely,

Chas. R. Gartin,
Director, P. S. B. Y. P. U.'s.

Sumrall B. Y. P. U.

The Senior B. Y. P. U. met Sunday night, January 19, 1930, for the purpose of reorganizing. There were only five members present. With the help of the pastor and three visitors the following officers were elected:

President—Miss Ellen Shivers.
Vice-President—Miss Grace Keene.
Secretary and Treasurer—Miss Maggie Keene.

Corresponding Secretary—Miss Olivia Holcomb.

Group Captain No. 1—Miss Lena Mae Windburn, and Group Captain No. 2 were appointed by the President. Other officers were not elected.

We are expecting the cooperation of the young people of Sumrall to help make the organization a success.

—BR—

"BUILD YOUR PASTOR UP"

Ben Cox

B. Y. P. U. could stand for "break your pastor up". I fear it does in some places, where people have not caught the real spirit of the organization, but I am sure it does not mean that in Shelby County, Tennessee. Some other pastors, as well as Bro. Furr and myself, feel that the B. Y. P. U.'s are a tremendous force in the interest of the churches here.

On a recent Sunday night, I came to church during a cold rain. It was dark and gloomy and miserable from every weather standpoint. You may be sure I felt encouraged and lifted up when I found between 100 and 200 bright and enthusiastic cheerful young people happily engaged in the Union meetings. This same thing has been repeated on a number of Sunday nights.

Bro. L. T. Binford, president of the Columbian Mutual Life Insurance Co., is the superintendent of our Sunday School and the deacon who supervises the young people's organizations. I never see Bro. Binford look just so happy as he does when it is gloomy and miserable on the outside of the church, and on the inside bright and cheerful because of these enthusiastic B. Y. P. U. meetings. I am glad to say also, that the greater part of them remain for the preaching service, and some others who are providentially hindered would do so if possible.

When I was elected chairman of the local committee of arrangements for the Southern Baptist Convention last year, I recommended that we turn over to the B. Y. P. U.'s the two most difficult propositions we had—that of the homes and automobiles departments. Some of the brethren insisted that we should put it in the hands of older people, but I pleaded that they might have a trial. They made good in every way, and I, as chairman, was and am very proud of them.

When there was a good prospect of getting the first Southern B. Y.

P. U. Conference for Memphis, some of the B. Y. P. U. directors on Wednesday night requested me to meet with the committee on Friday at noon to arrange to secure, if possible, reduced rates for the Auditorium. It was my pleasure to come in touch with the Chamber of Commerce the next morning and they very cheerfully agreed to pay for the Auditorium. Afterwards at my solicitation they also assumed the cost of the badges.

They also helped very much in keeping down the cost of the Southern Baptist Convention which met in Memphis in 1929. The fact that while the 1925 Southern Baptist Convention cost Memphis Baptists \$5,760.00—the 1929 Southern Baptist Convention cost Memphis Baptists \$779.65, a difference of \$4,980.35. I am very sure our faithful B. Y. P. U. workers had much to do with making this difference possible.

I greatly rejoiced to hear the good things said about the way our young people handled these conventions. In my judgment, one of the most valuable associations in Shelby County are the B. Y. P. U.'s.

Central Baptist Church,
Memphis, Tenn.

UNDER HEAD-HUNTERS' EYE

By Alva C. Bowers

After more than twenty-five years as a missionary in Assam, Mr. Bowers has something worth while to say. He has produced an unusually interesting book, remarkable for information and containing valuable constructive criticism. His method is largely that of concrete picturing. His personal stories are highly informative and show him in human contacts—with nationals, magnates in the hunt or at dinner and humbler folk in their festivities and fears, and with colonials and government officials—contacts which have qualified him to speak with authority in stating fact, and in pronouncing judgment.

The book is a colorful motion-picture of Assam, showing the background of the country and the people, the history and the present-day industrial, social, and practical conditions against which missionary methods are projected.

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* In Memoriam *

MRS. J. L. JOHNSON

(The following is taken from The Clarion-Ledger of Jackson, of Jan. 17th, the day following the death of Mrs. Johnson in Clinton.)

A splendid life, triumphant even in death, closed peacefully at Clinton yesterday morning, when at 11 o'clock the spirit of Mrs. J. L. Johnson, Sr., 88, passed into the heavenly rest she so well deserved.

In the presence of her devoted children, two daughters and three sons, gathered at the bedside for the closing hours of the long and singularly useful life, the beloved sister, mother, grandmother and great-grandmother breathed her last.

Mrs. Johnson had been in good health until a very few days before her illness. Her children gathered with her December 30 to observe her 88th birthday, and until a few hours before her death she was fully conscious.

Beside the immediate family, close relatives and friends were close at hand when the end came.

The story of the life and works of this true and cultured daughter of the Old South is an absorbing narrative.

Julia Anna Toy, a daughter of Thomas Dallam Toy and Amelia Ann Howell Toy, was born December 30, 1841, at Norfolk, Va., and spent the first 28 years of her life in the Cavalier State.

Her parents were among the most devoted Christian people of Virginia, Mr. Toy being a deacon in the Free Mason Street Baptist Church of Norfolk from early manhood until death.

Although a man of wealth he opposed slavery on moral grounds and never owned a slave, yet when President Jefferson Davis of the Confederate States issued in 1861 his famous order that all merchants within the bounds of the Confederacy owing accounts in northern cities should pay them to the Confederate government, he was one of the few who obeyed. When the Civil War was over he took up his business again and paid the Northern jobbers the full amount he owed them.

Mr. Toy moreover was a distinguished scholar, taking up the study of Hebrew after the age of 60.

In 1858, at the age of 16 years, Miss Toy with two of her older sisters attended the Albemarle Female Institute at Charlottesville, Virginia. There she met Rev. J. L. Johnson, of Orange Courthouse, Va., a student at University of Virginia.

In 1860 after Rev. Johnson obtained his degree, they were married on July 12. One of the groomsmen in the wedding, Rev. J. William Jones, was destined afterward to become famous as the war chaplain of General Robert E. Lee.

Very shortly after their marriage Rev. and Mrs. Johnson were set aside as missionaries to Japan. When the time for sailing arrived, Mr. Johnson was critically ill. The vessel on which they were to have

sailed was lost on the voyage and never heard of again.

Mr. and Mrs. Johnson then went to Hollins Institute where he was professor of English. When the war between the states was declared he became chaplain of the 17th Virginia regiment, organized and sent out from Alexandria. In 1864 he was made chaplain of the Confederate hospital in Lynchburg, and here Mrs. Johnson worked with him until the capture of the city.

For several years after the close of the war he was pastor of the Court Street Baptist Church of Portsmouth, Va. In 1870 he was made president of the Roanoke Female Institute of Danville, Va.

The University of Mississippi chose him to head its English department in 1873, and Mrs. Johnson and their three children made the trip with him to live in Oxford until 1889. During the almost 16 years of her life there Mrs. Johnson was active in university, civic and church life.

When the Woman's Missionary Union of Mississippi was organized in 1878 she became its first president and served for ten years at the head of one of the most important auxiliaries to the Baptist Church of the state. At the golden jubilee celebration of the organization in connection with its state convention of 1928 at McComb, Mrs. Johnson was given fitting recognition.

In 1889 Dr. Johnson was elected president of Mary Sharp College in Winchester, Tenn., where they lived for two years before he accepted a call to become pastor of the First Baptist Church of Columbus, Miss. Here they lived seven years. In 1897 Dr. Johnson became editor of the Baptist Layman at Winona and they lived for four years at their large plantation at Duck Hill, near Winona.

Dr. Johnson became president of Hillman College, Clinton, in 1901, and after four years at this post retired from active educational work, built his home in Clinton and lived there until his death in 1914, and there Mrs. Johnson has lived the remaining 16 years of her life. She and Dr. Johnson celebrated their golden wedding anniversary in 1910.

In Clinton Mrs. Johnson had lived a quiet but extremely useful life, interested and active in religious affairs of Clinton virtually until the day of her death.

A Bible study class met regularly for 29 years under her roof to hear her readings and comment on the Scriptures, and this group met the week before her death, even though she was in a weakened condition physically at that time.

She served as president of the Baptist women's work in Clinton for 14 years.

Her name, works and influence were perhaps the best known of any woman among Mississippi Baptists by reason of her extended tenure of service among them.

Always a woman of queenly appearance, modest and reserved, she was fairly worshipped by her family and intimate friends.

She was of keen intellect and enjoyed literary pursuits all her life, reading French and Latin for diversion, being a constant and thor-

ough reader of religious periodicals, and a consumer of the current news brought to her regularly by local and national newspapers.

Her physical and mental faculties were fully preserved through life.

Mrs. Johnson had five sisters: Fannie, who died in early childhood; Mary Jane, who married George W. Dey of Norfolk, Va.; Lucy, who married George Anderson of Norfolk, Va.; Virginia, who married Rev. Cincinnatus Morris of Virginia, and Emily, who married Rev. W. E. Curry, of Pelham, Ga.

She had four brothers, Dr. Crawford Howell Toy, for many years head of the department of Oriental languages at Harvard University; Robert Boyd Toy, business man of Atlanta, Ga.; Joseph A. Toy, business man of New York City, and Dr. Walter Dallam Toy, now head of the department of Romance languages at University of North Carolina and the only survivor of the family now.

She was the mother of eight children, six of whom lived to maturity and five of whom survive her: Mary Rawlings, who died in 1904 at the age of 22 years; Julia Toy, who married Dr. P. I. Lipsey, editor of The Baptist Record, Jackson; Jessie Rosylind, who married Willis B. Harris, business man of Columbus, Miss., now deceased; Crawford Toy, business man of Birmingham, Ala.; Wortley V., business man of McComb, Miss., and Dr. John L. Johnson, president of Mississippi Woman's College, Hattiesburg, Miss.

Besides her brother, and her children, she is survived by fourteen grandchildren and seven great-grandchildren.

Her mind remained clear and sharp, and members of the family never ceased to respect her observations on matters of current conversation.

In late years she had become an extensive traveler, in company with her daughter, Mrs. Harris. Summers she spent in the North and East, and she returned last fall from a summer trip to Atlantic City and Washington. This fatal illness ended plans for a winter trip to Miami, Florida.

In her declining years she remained active and would not remain confined in the home. She saw parades in Jackson during the last State Fair from her automobile parked on Capitol street.

As the end approached, Mrs. Harris, whose unmatched devotion to her mother compelled her unceasing attendance at the bedside, was joined by her sister and three brothers, and all the children were at the mother's bedside when the end came, as were several grandchildren and other relatives.

Interment will be made in the Clinton cemetery, whose present beauty is largely a result of efforts of Mrs. Johnson's daughter, Mrs. Harris, and the wife will rest beside the grave of Dr. Johnson, Sr., who died 16 years ago.

Mary Cooper and Louise Crider of the Junior Department of the Durant Baptist Sunday School read all the required Daily Bible Readings for the quarter ending December 31st, 1929.

A SOJOURN IN GOMORRAH A TRUE STORY

By Jennie N. Standifer
(Continued from last week)

CHAPTER V.

Two years passed. General Herndon entered the sitting room of the Howard House one day with exciting news. His command was ordered to San Francisco, and he must leave Salt Lake City within twenty-four hours. Mary Howard heard the announcement with a sinking heart. She would not only lose her only friends, but her means of support. The future was again a blank.

General Herndon noted the hopeless look upon her face and surmised the cause.

"You must go with us, Mary, and give your daughters the benefit of a few years in the San Francisco schools."

"What can I do with my house?"

"Leave it in the hands of an agent to rent."

"Yes, you must go, Mary," urged Mrs. Herndon. "I believe the change will be beneficial to you as well as the children. We will rent a house, and you can take boarders, and be independent as you are here."

"I will go," replied Mrs. Howard simply.

At last the start was made for California, but how different from the plans of years ago! The husband, for whose sake she was going West must be left behind—worse than dead.

Captain Hallam and his company were ordered to Colorado, where there had been a series of outrages committed by a Mormon settlement. He bade Mrs. Howard and her daughters goodbye with downright sorrow in his fine frank face.

"It's almost like parting with mother, Mrs. Howard," he said. "My stay in your sweet home has been the one bright spot in my life since entering active service. I will write to you and to Marion, and hope we will meet again in the near future."

"I trust so."

The journey across the plains and over the mountains, was made under military escort, and therefore safe. The army ambulances, in which the ladies of the party traveled, were far more comfortable than the "prairie schooner," and the trip was made in average time.

Upon reaching San Francisco, General Herndon rented a large furnished house, and Mrs. Howard took charge of the house keeping, with enough boarders to pay expenses. Her house was rented in Salt Lake City and she was enabled to place her daughters in an excellent school.

Two well filled years went by, yet nothing aroused in the deserted wife more than a passing interest. Gradually she came to realize that her health was failing. As little as she cared to live, she desired life that she might care for her two young daughters. Marion had developed into a splendid specimen of young womanhood. Tall and graceful in figure, her beautiful face lighted with intelligence and womanly dignity, she was an object of much admiration, and much beloved.

Annie, the younger sister, was small and frail. She had adored her father, and when old enough to realize the great wrong he had done

her mother, the child's gentle spirit was crushed with shame and sorrow. At fifteen she was scarcely larger than a child of twelve.

It was Spring,—that life-awakening season of the year when mating birds and budding plants are a call to human hearts to thoughts of love. Mary Howard, wan, and sad of face, stood by the open window of her sitting room awaiting the return of her daughters from school. It was just such a balmy, sun-kissed afternoon that Edgar had led her into the old rose garden in her sunny south-land home, and repeated in passion-fraught language the old, old story, which is ever new. She could almost hear his vow of eternal fidelity. But she must not recall those happy hours, for the terrible present embittered every memory of the past.

That was Marion's glad, happy laugh,—so like her own in her joyous, care-free girlhood. Her daughters were coming up the walk, but not alone. A tall young man, in an officer's uniform, walked by Marion's side, and gazed down upon her bright face with undisguised admiration. The mother sighed. Marion's lovers were numerous, but as yet there was no special one of whom the mother heart approved. The three entered the room, and Wayne Hallam, the picture of health and strong young manhood, came forward to be welcomed.

"We met Captain Hallam on the street, and he didn't know me, mother!" cried Marion. "To think of my old friend forgetting me in two little years!"

"How could she expect me to recognize her after spending every minute of that time running up to seed?" demanded the Captain.

"If I'm seedy, perhaps Captain Hallam doesn't care for my company!" and Miss Marion started for the door with a saucy pout on her red lips.

The young man caught her hand and held it fast.

"See here, my Lady Touch-menot! Running to seed in the vocabulary of beauty means reaching perfection. I have striven and struggled for these two mortal years you have been growing up, to reach Frisco before suitors became too numerous for an old admirer to stand a showing. Now that I'm here you'll have to endure a siege, whether you like it or not. Have I permission to begin bombardment, Mother Howard?"

"Certainly, my son," replied the mother with the ghost of a smile lighting her sorrowful face.

"Perhaps you'll not find conquest quite as easy as you anticipate, sir," suggested Marion haughtily.

"The more invincible the foe the greater the victory."

And the soldier began laying plans to capture the enemy.

When not engaged in her school duties, Marion Howard found Captain Hallam ever at hand, ready to press his suit. From an inborn coquetry the young girl trimmed her sails to popular breezes, and impartially smiled upon some half dozen lovers. The young officer was her escort to many social functions, and her companion upon many delightful rides and sails, but the wisest could not detect a shade of preference for him. With one lover she

was gay and jesting, with another, kind and sympathetic; with all so gracious and charming that not one of them would consent to give her up.

With Captain Hallam, her moods were as varied as the opal hues of the sea. For the time "all his books were woman's looks," yet he failed utterly in reading the woman's heart.

"I'll have to retreat before I'm wounded beyond healing," the lover confided to General Herndon. "I fear there is no hope for me."

"Why so, young man?"

"From her ways. She wouldn't evade a decided answer so continuously if she cared anything for me other than a friend."

"Humph! How about tactics, man? Haven't you judgment enough to use them in love as well as war?"

"I hadn't thought of anything out of the ordinary. What would you suggest, General?"

"Reconnoiter your ground, my boy. Be ready for either strategy or attack from ambush. But whatever you do, stand your ground. If I see the need of re-enforcement, I'll come to your aid."

"Thank you, General. I'll redouble my efforts, and plan my campaign with the patience of Job and persistence of Satan."

"That's the road to victory, my son."

Spring merged into summer, and still Marion held her lovers at a provoking distance. She returned from a ride with Captain Hallam one afternoon in ominous silence. The young man was thoroughly discouraged. General Herndon spied them from the front porch, and took in the situation at a glance. He met them on the steps, the embodiment of excitement and anxiety.

"I have received news of the massacre of an entire white settlement by the Indians, over in Pecos Valley. You must be ready to lead your command to the rescue of any who may have escaped, Wayne. You must start at once."

"I am ready, sir."

"Make preparations for driving the Indians over to their reservation, and watch out for surprises and treachery,—and your scalp."

"I shall, General." Captain Hallam saluted his superior officer, and hurried to his room.

When he descended the stairs equipped for the call to arms, Marion stood in the hall, her face colorless, and her blue eyes dim with suppressed tears.

"You'll be very careful, Captain Hallam, and not take any great risk—with your scalp, will you?"

"A sound scalp wouldn't be much consolation if I failed to do my duty. Perhaps it is better to give one's life to one's country when all that makes it worth while is denied."

This was verging on the personal, and Marion was instantly on the alert.

"Do your duty by all means, but don't be careless, or reckless. Life may be worth while after all,—when you return." Marion smiled archly; which might forecast a surrender.

All the next day General Herndon paced the halls and verandahs, like some denizen of the wilds held in leash. He called upon Marion with unwonted frequency to bring him

papers and maps, with an occasional cup of strong coffee. As he sipped the bracing beverage he would shake his head solemnly and remark upon the dangers of border warfare.

"Do you think Captain Hallam will return this evening?" asked Marion with apparent indifference.

"He may never return. There are instances where whole regiments have been entrapped by wily Red Skins, and all that were not killed outright were tortured to death. I am going to send Wayne over into Colorado if he gets back alive."

That evening, in the soft summer twilight, Marion stood at the gate, her ears strained to catch the sound of marching soldiers. Suppose the General's fears were realized, and the brave young officer fell a victim to his savage foes? Even now he might be writhing in pain, or lying scalpless,—food for coyote or wolf.

Some one came down the side walk and opened the gate. Marion stood to one side, not daring to look up lest her tears excite comment.

"Aren't you glad I escaped with my life, Marion?" asked a familiar voice,—and there stood Wayne Hallam, untouched by Indian bullet or tomahawk.

"I wasn't—quite expecting you," stammered the girl, the old spirit of coquetry striving for mastery.

"And you cared no more than that, Marion? Perfectly indifferent to me when I am out of sight? I will go away—"

"No, no, Wayne, unless—"

A belated Jenny Wren, twittering in the summer house, and a merry little cricket, chirping a lilting love-song to his mate, were the only listeners to the conversation that followed.

The General, contrary to expectations, met the returned hero with magnificent calm and composure. He gave a searching look at the young couple as they entered the room, and asked with a twinkle in his off eye:

"You won out all right, didn't you, Wayne?"

"Yes sir, the enemy surrendered quietly, and without protest. A treaty has been offered and accepted, to be ratified at a set time in the future."

Afterwards Marion wondered how the old General found out she was engaged almost as soon as she knew it herself, but being very happy, she did not worry over trifles.

(Continued next week)

—BR—

MOTHERS' DAY

The writer would not rob or deprive any mother of one star, or honor, or pleasure, or joy due her. But rather would add to them whenever and wherever and however possible. Too many sons and daughters have too little even respect for their mothers (and fathers),—not only disobey them, but often even abuse them. But whose fault is it? The writer has heard taught by a religious leader that mothers, because of the sufferings incident to motherhood will be saved. O, the pity, the danger of such teaching! If a mother fails to spend eternity in the lake that burneth with fire and brimstone, she must escape just like everybody else—by repentance toward God, and faith toward our Lord Jesus Christ.

The Bible says, Train up a child in the way he should go; and when he is old he will not depart from it. The Bible says, Bring them up in the nurture and admonition of the Lord. The Bible says, Children, obey your parents in all things. The Bible says, Honor thy father and thy mother.

Note that the Bible does not say "mother" or "father" alone. They are taken together in duties and in honors.

This was part of our Mothers' Day program—"God cannot be everywhere, so he made mothers."

The Bible says in Jer. 23:24, Do not I fill heaven and earth? saith the Lord. The Bible does not say, Worship mother. But it does say, Thou shalt worship the Lord thy God, and him only shalt thou serve.

—A Reader.

—BR—

At the annual meeting of the First Baptist Church, Shreveport, Louisiana, Dr. M. E. Dodd pastor, reports indicated there had been 406 additions to the membership during the year and \$136,670.00 given for all purposes, fifty-seven per cent of which went to the Missionary, Educational and Benevolent program of the denomination. The average attendance in the Sunday School was 1,320, and 222 of the new members to the church this year came from the Sunday School. The Educational Department in the Sunday School, Woman's Missionary Society, B. Y. P. U., and the Brotherhood showed 869 awards for study course books taken, with 44 blue seals and three gold seals in the teacher training department. Objectives set for the new year were 425 new members, \$138,000.00, 1,400 average attendance in Sunday School, and 1,250 awards in study course books.

—BR—

PILGRIMS' REST CHURCH Expresses Appreciation to Brother W. H. James

—O—

Since Bro. W. H. James has resigned his work at Pilgrims' Rest and County Line Churches, we wish to express our deep regrets in giving him up, and our sincere appreciation of the faithful, loyal, and unselfish Christian service that he has rendered.

Since Brother James has been with us at Pilgrims' Rest, the membership has greatly increased, and the members have grown in grace. He has cooperated in a wonderful way with all departments and organizations of the church. We wish him God-speed in his new field of labor.

—Willis Henley,
Church Clerk.

—BR—

Success Expert: "What's your name?"

Greek Client: "Gus Poppapoppo pulos."

Success Expert: "Get a job selling motorcycles."—Judge.

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OUR ORPHANAGE SITUATION

Two weeks ago I tried to set forth some fundamentals in regard to the care and rearing of orphan children. Last week I sought to show that Baptists had in the Orphanage an institution of which they may well be proud and for whose welfare they might "contend earnestly", if and when it may be in imminent peril. I am going to ask everybody to follow me patiently in these articles, withholding judgment on me and all persons connected with the institution including the Board of Trustees till I get through, which will be in about two or three more weeks. It is not my purpose to shield any one, nor is it my desire to injure anybody. So far, I have not formed any definite conclusions as to remedies, etc. And be it known very clearly that no person on earth suggested to me the course I have taken in writing these articles. I arrived at it of my "own free will and accord" after serious consideration and a season of prayer, having been asked many questions that I could not answer by my people on every hand and by others interested. I had suggested this course to two brethren, separately, who were on the ground, one a member of the Board of Trustees and the other not, they having the facts or could get them easily. But they both refrained, indicating that their minds were already made up as to the method of righting the situation. In an extended conversation, I found that they had extremely opposite views on the matter. I finally concluded that it might be best for some one outside to attempt it who did not know anything "except what he had seen in the papers".

The embarrassing situation at the Orphanage has grown out of a question of methods of discipline. There has been discipline, more or less rigid, in the Home all along, and if there is not some sort of effective discipline enforced there, Baptists might as well sell out and go out of the Orphanage business. And it should be said in common justice to all concerned that the present Superintendent did not introduce the method of corporal punishment. That method has been used for years. He did resort, however, to a very radical form, which has brought him into a position of illrepute with many of our Baptist people everywhere. Professor Thompson is of a quiet, reserved disposition, somewhat cold in feeling, yet possessing a passionate interest in the cultural betterment of young people. Underneath that even tenor is an intensely emotional nature, and a temper hard to be controlled, under certain provocations. (He has red hair, so has the writer, which explains some things.) And though he is just entering into middle life, he is a school teacher of the "old school" type.

No one acquainted with the circumstances will question that Mr. Thompson came to the Orphanage at a very critical time, and that he has labored under many difficulties with many provocations. The management of affairs there has been very satisfactory in every way, so far as we can ascertain, with the exception of a few cases of discip-

line, and in one case of an appointive employee. In their mildest aspects two of the incidents of discipline are to be deplored. The two girls surely deserved to be dealt with with resolute firmness and perhaps by the infliction of sort of corporal punishment, but the place and manner of the first and the severity in the case of the second merit condemnation on the part of all sane-thinking people. The Board of Trustees have registered their disapproval of such methods, and provided against it in the future, as will be noted in their statement in The Baptist Record of two weeks ago. Discipline will still be in vogue at the Orphanage, let us not lose sight of that, but to avoid similar occurrences in the future some modifications have been made.

I do not think it will serve any good purpose for me to go into minute details as to these recent incidents which have stirred up so much muss. But allow me to state the facts in large outline. Case Number 1: While clearing out and cleaning up after a B. Y. P. U. party during the month of August, last, Beulah Cox, age nineteen, by some inadvertence spilled a waiter of fourteen glasses, breaking all or most of them. According to the rules of the Home, she was penalized for the breakage to the washing of a certain number of pots. Pot-washing, though the most disagreeable part of the dish-washing process, is engaged in by the girls ever so often as a matter of necessity. Beulah delayed the doing of it for two or three days, though being repeatedly told to perform the task. When she did appear to do the work, she and the matron were having some sharp words, as Superintendent Thompson appeared on the scene, and took the girl in hand and handled her very roughly before the crowd of other girls and matrons, using a white pine strip from a prune crate which broke on the first (or as the girls claim, the third or fourth) stroke, while the girl was on the floor (and the girls say her head held between his knees). From all accounts, the girl was not hurt very much physically, but was, no doubt, very much humiliated. The performance was undignified and unbecoming in the Superintendent, to say the least. But let us not say what we would have done or not have done under similar circumstances. Case Number 2: Lucile Cochran, another girl in the Home, age sixteen or seventeen, was fighting back at a matron when another matron came to this matron's rescue, and they two escorted her into an ante-room, and, while one matron held her, the other "tore her up" with a leather strap. We have it from good authority that the girl was whipped "unmercifully", but she herself admitted that she did not get any more than she deserved, as said she, "I fought the matron". Case Number 3: A group of girls were in the laundry on duty. Mrs. Thompson, the wife of the Superintendent and head matron, and other matrons were supervising their work. Upon some pretext, two or three of the girls attacked Mrs. Thompson, throwing her to the floor, and had to be pulled off by another matron present. In the skirmish, Mrs.

Thompson's clothes were "half torn off of her". The Superintendent took no notice of this incident.

These are just a few of many incidents of recent happenings, though they are the most extreme cases, and typical. But let it be thoroughly understood that most of the children in the Home are behaving themselves nicely, amenable to the rules and regulations of the Home, obedient to the authorities, and seem to be cheerful at work and happy in play. The trouble is being had with a few of the older girls from sixteen to twenty-two years of age. The boys seem to be on good behavior, but they are vastly in the minority of that age. Of the thirty-three in the high school group, only seven are boys. A few others of the Home were being affected, however, as evidenced by the fact that when they were remonstrated with for not giving instant obedience to and rightful respect for one in authority, they would in substance remark: "Well, So-and-so doesn't do it, and gets by with it!" Conditions are getting back to normal now since the excitement of the trial is over.

Now, these conditions, as indicated above, are symptoms of something wrong in the institution, or in the administration of its affairs, or in its contacts with the outside. Next week I shall attempt to diagnose the case, as I see it.

In the meantime, let us pray that the Lord shall lead us all to do the right thing in this instance, and keep on paying to the cooperative program and otherwise for the maintenance of the Home, and all other denominational objects.

Yours for peace and harmony,
—J. L. Boyd,
Pickens, Miss.

BOOK NOTES

Dr. E. H. Marriner, Reviewer
Hattiesburg, Miss.

(All books reviewed may be secured from our Baptist Book Store at Jackson.)

Fighters for Freedom, by Austen Kennedy de Blois. The Judson Press, \$1.50.

A volume that contains seventeen readable and memorable biographies is a noteworthy achievement. When those life stories largely tell the thrilling tale of seven centuries of struggle and sacrifice for religious freedom, we have a book that should appeal to every Baptist. The reader renews acquaintance with old friends and makes new ones in this Valhalla of Christly heroes.

Edgar Young Mullins, by Isla May Mullins. Baptist Sunday School Board, \$2.00.

What Mrs. Mullins writes, people will read. How avid was that reading when her "Captain Pluck" was known to be Dr. Mullins! Now from her heart and pen comes this "intimate biography" of her husband, written with the charm of fiction

and presenting our departed leader as only his cherished companion of the years could. This volume will be an inspiration to the thousands who glimpse anew in its pages the radiance of E. Y. Mullins' life.

The Earth—The Theatre of the Universe, by Clarence H. Benson. The Bible Institute Colportage Association. \$1.50.

The author is learned in both Genesis and astronomy. His discussions and conclusions merit wide reading and thoughtful consideration. The book rightly is designated "a scientific and scriptural study of the earth's place and purpose in the divine program."

Field of Honor, by Donn Byrne. The Century Co., \$2.50.

Donn Byrne, "the last of the traditional Irish novelists," crowned his literary life with this volume. Lovers of good style will revel in the loveliness of his lines. Lovers of history will thrill to the mighty figures of the Napoleonic Period who throng through its pages. Lovers of lovers will find here the story of a most exquisite love, chivalrous, tender, loyal, and beautiful as only Byrne has succeeded in picturing, with its sunshine and shadow, its sorrow and song. The finest of fiction will make a place for Byrne's last and best story.

A Child's Geography of the World, by V. M. Hillyer. The Century Co., \$3.50.

The author is the scholarly Head Master of Calvert School, Baltimore. This volume, like its predecessor, "A Child's History of the World," was written for children as young as nine years. I gave it to my thirteen-year-old daughter, a lover of literature, to read. Eating and sleeping lost their appeal for her till she had finished it. My reviewing it revealed to me the charm that chained her to its pages. It will be a treasured and much-read book to every child who has access to it.

L. B. Ramsey

Bro. Ramsey, after some few months of sickness, on Dec. 16th passed to his final home. He was 78 years old. He was born and reared in the Bethel community and lived all his life in Copiah County.

Bro. Ramsey was a good citizen, a true friend, and a faithful Christian. He joined the Baptist Church in the Georgetown community when just a boy. He was married twice. His last wife, Mrs. Middleton Beasley survives him, three sons by his first wife, two brothers and five sisters.

Our sympathy is extended to the family.

—M. P. Jones, His Pastor.

The sympathy of many friends is with brother Bryan Simmons in the death of his sister, Mrs. Flowers. She was a member of the church at Natchez.

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